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MORIAL SKETCHES

1870-1912

W. T. ANDREWS

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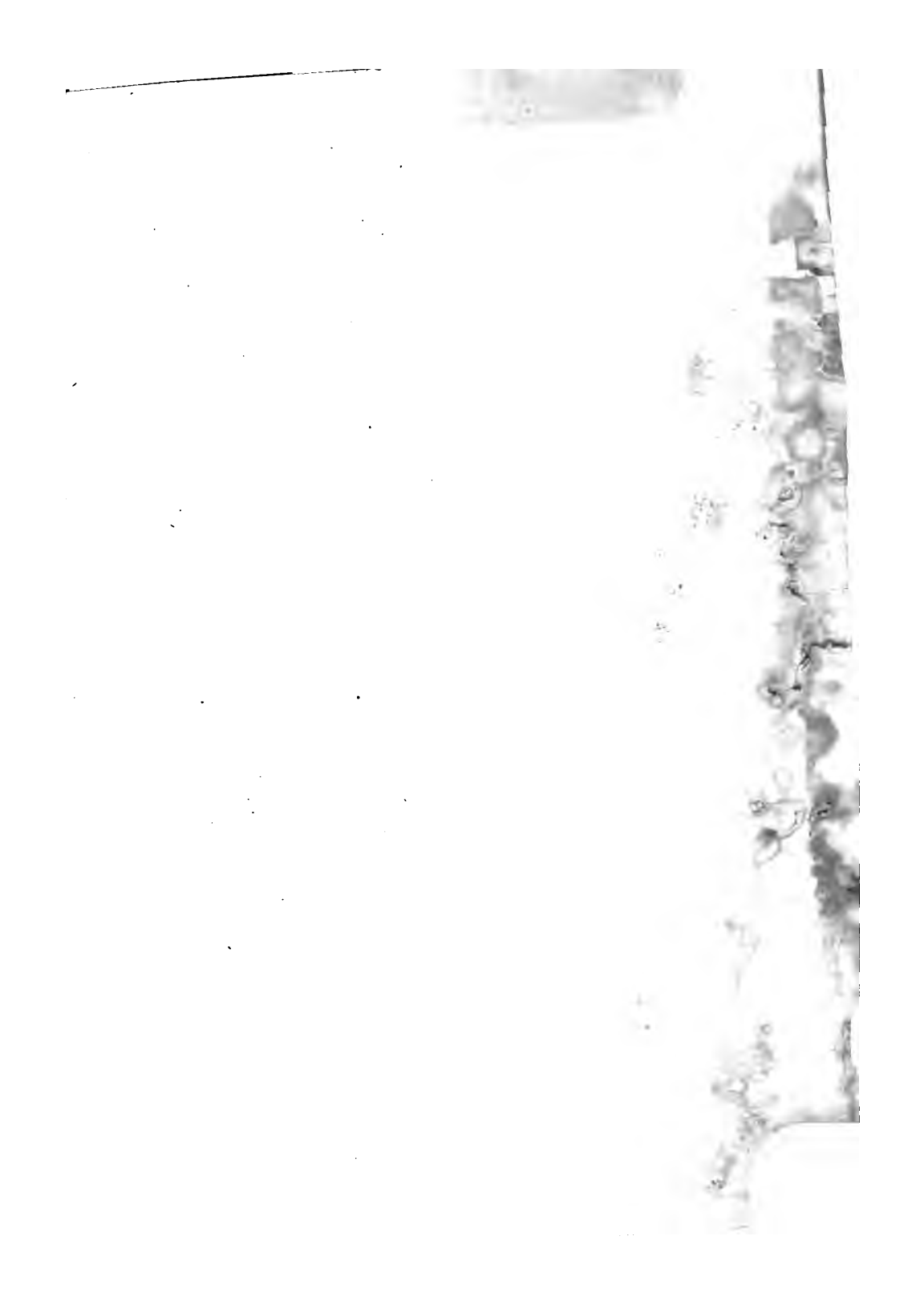

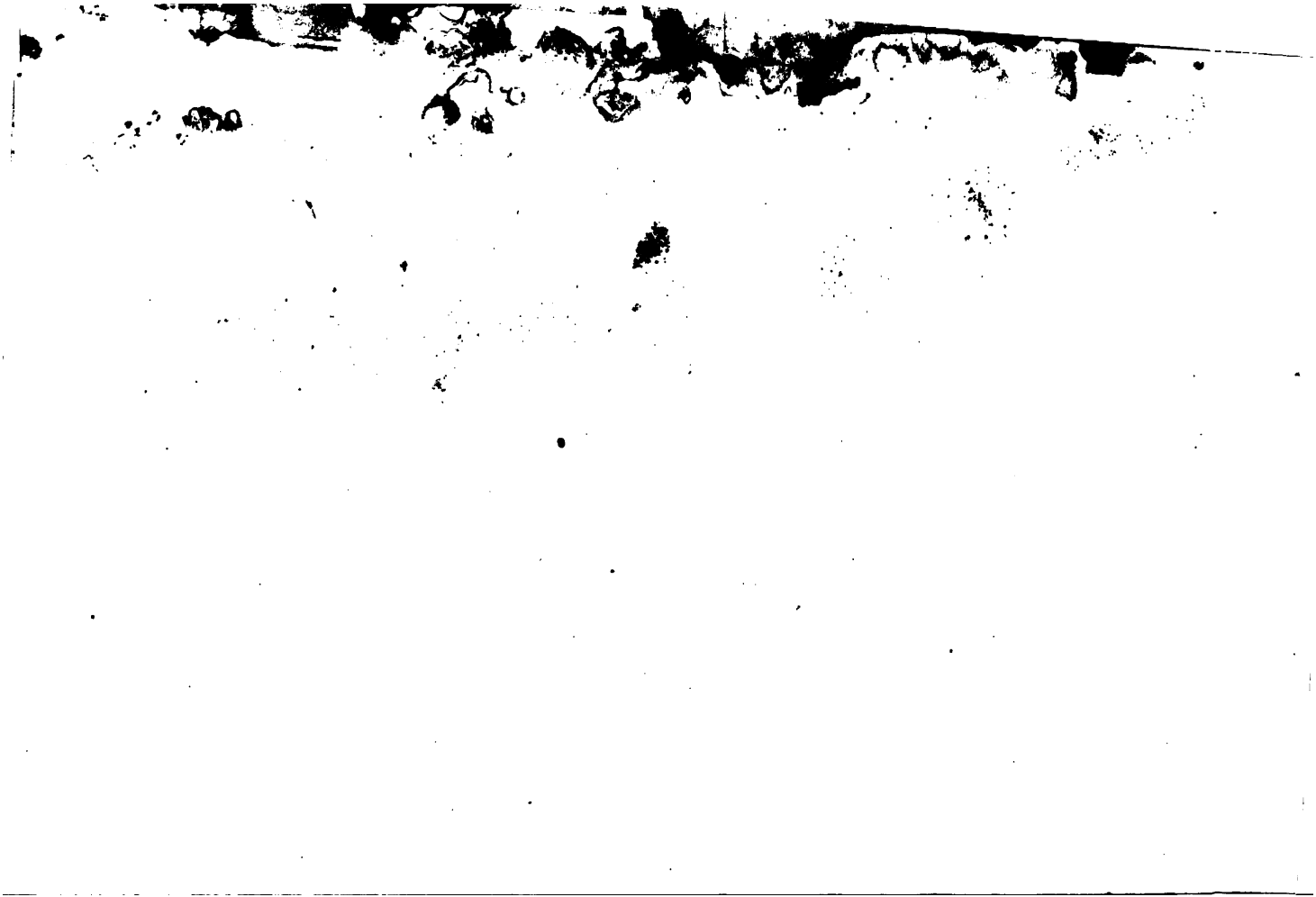

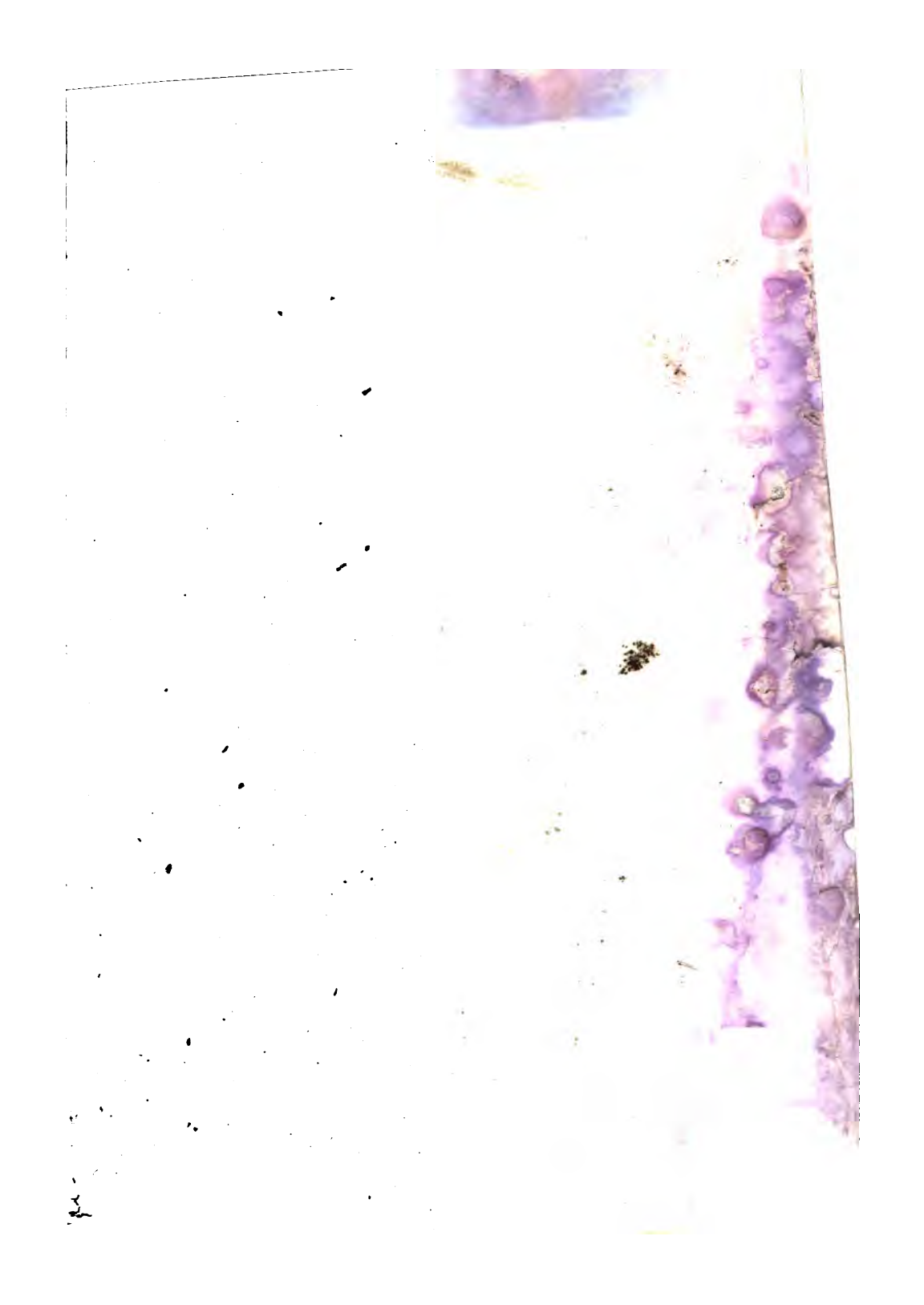

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REV. W. T. ANDREWS.

MEMORIAL SKETCHES

OF THE

LIVES AND LABORS
OF THE DECEASED MINISTERS

OF THE

NORTH ALABAMA CONFERENCE,

METHODIST EPISCOPAL CHURCH, SOUTH.

(1870-1912.)

COMPILED AND EDITED IN 1911, BY

REV. W. T. ANDREWS,

Author of "A Waif—A Prince," and "Interviews with [illegible]"

NASHVILLE, TENN.;
DALLAS, TEX.; RICHMOND, VA.:
PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH.
SMITH & LAMAR, AGENTS.
1912.

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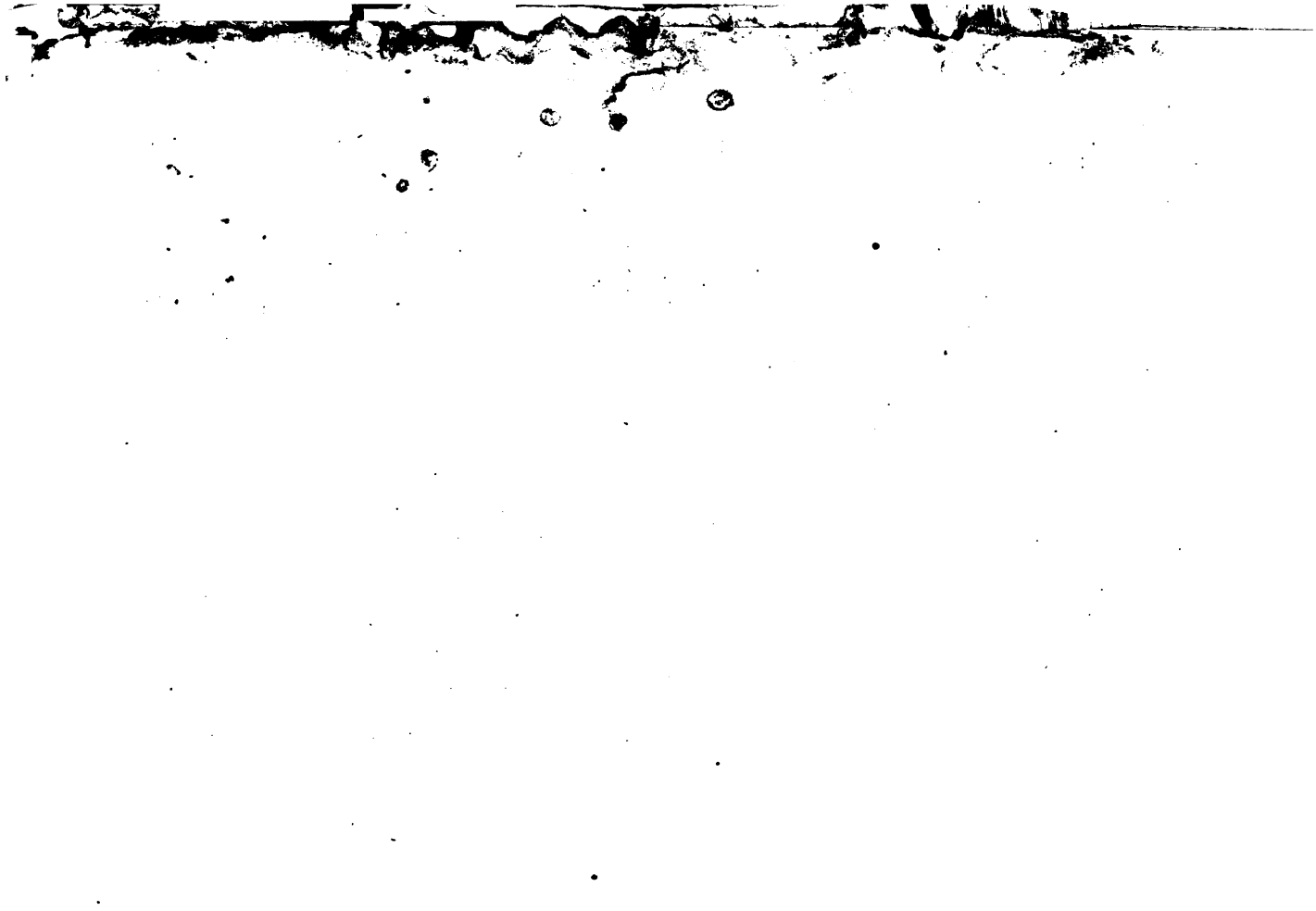

NOTE OF EXPLANATION BY THE COMPILER.

It will be observed that forty years intervene between the roll call of 1871 and of 1911; also that of the ninety-two on the roll of 1871, only eleven are on the roll of 1911. During the forty years the number on roll has increased from ninety-two to two hundred and fifty-six. Add to this number forty-six first- and second-year undergraduates, and we have a total of three hundred and two on the roll of 1911. Then if we add forty-eight lay delegates for 1911 (in 1871 there were none), we have a grand total of three hundred and fifty; increase, two hundred and fifty-eight.

These figures show the North Alabama Conference to be now composed almost entirely of a new membership since its first session after organization in 1870, and that this new Conference in forty years has grown to be nearly three times as large as it was at the beginning.

In preparing this Memorial volume the compiler has drawn largely upon memoirs published in our Conference Minutes; in fact, some of them have been used almost as written and published, because they contain just the data that were needed and the facts of history well expressed. But in all cases we

have used the right of editorial *surgery,* cutting out what could be spared without injury to the general subject and adding what seemed to be needed. Some of these sketches we have written *de novo,* getting the material wherever it was to be had. On this account some of the sketches are much shorter than others. Most of the memoirs from which the sketches have been compiled were without signatures, and consequently no personal credit could be given. To those who are known we give credit as follows:

Writer.	Memoir.
Rev. F. W. Brandon, D.D.	Rev. Anson West, D.D.
Rev. S. L. Dobbs, D.D.	Rev. C. L. Dobbs.
Rev. S. L. Dobbs, D.D.	Rev. T. G. Slaughter.
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Rev. G. E. Driskill	Rev. G. W. Hamilton.
Rev. J. F. Sturdivant, D.D.	Rev. William M. Sturdivant.

To all the authors, both known and unknown, we gratefully acknowledge indebtedness for material for this volume. Indeed, we would have been put to great inconvenience but for their aid.

EDITOR AND COMPILER.

MEMORIAL PUBLICATION.

THE North Alabama Conference at its last session, in Florence, Ala., in 1911, adopted the following preamble and resolutions, which explain the reason for the writing and publication of this volume:

Whereas the North Alabama Conference more than forty years ago entered the list of Conferences of the Methodist Episcopal Church, South, and, notwithstanding its apparently unpropitious and small beginning, has forged its way to the forefront and is in many respects the equal of any in our great connection; and whereas this marvelous success has, under the blessing of Almighty God, been achieved through the heroic labors and sacrifices of the men who composed the membership of the Conference at its beginning; and whereas many of these godly men who thus labored and suffered to make our Conference what it now is have passed to their great reward; and whereas we, their younger brethren who have entered upon the rich results of their labors, desire that their names as well as their labors shall abide with us in sacred memory; therefore be it

Resolved: 1. That we will endeavor to express our appreciation of the great worth of our ascended and glorified brethren by erecting to their memory a modest monument, not of stone or marble, but of history, which will enable them, though dead, yet to speak.

2. That in order best to accomplish this desired end we undertake to publish in book form a brief biography, at least, of the older members of our Conference who have died.

3. That we adopt the following plan for the work—viz.: Let subscriptions be taken from members of the Conference (and others who may desire to take part in the enterprise) under the following conditions: First, subscriptions to be due

when a sufficient amount has been pledged to make the enterprise an assured success. Second, when the book is published and ready for the market, each subscriber is to receive the full amount of his subscription in books at the cost price of publication and delivery. Third, that a committee of three be appointed by this Conference, to be known and designated as the Conference Publication Committee, consisting of the following brethren—viz., S. L. Dobbs, J. H. Wilson, and J. D. Simpson. The duties of said committee shall be to superintend and be responsible for the publication and distribution of the above-named book, with full power to execute and facilitate the work in such businesslike manner as may appear to them to be right and reasonable, and to have the work completed as soon as possible. Fourth, that this Conference here and now appoint Rev. W. T. Andrews as editor and compiler of said book, whose duty it shall be to collect material for said book, edit, compile, and prepare the same for publication, subject to the inspection and approval of the Publication Committee. Fifth, that this Publication Committee shall call a meeting and organize at the earliest possible time by electing a President, Secretary, and Treasurer. Sixth, that as soon as a sufficient amount is subscribed to finance the enterprise the Secretary shall proceed to collect said subscriptions and turn the same over to the Treasurer, to be applied to the expenses of the enterprise as shall be ordered from time to time by the committee. Seventh, that suitable and reasonable compensation shall be allowed the editor for his services, the amount to be determined by the Publication Committee. J. F. STURDIVANT,

L. F. WHITTEN.

ROLL CALL.

FLORENCE, ALA., NOVEMBER, 1871.

Anderson, J. H.
Andrews, J. E.
Andrews, W. T.
Anthony, J. D.
Armstrong, W. H.
Bartee, J. T.
Bell, L. R.
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Brown, T. F.
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Cameron, W. E.
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McQueen, W.
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Nicholson, W. D.
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Scruggs, F. P.
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Slaughter, T. G.
Smith, C. W.
Stevenson, J B.
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Timmons, R. A.
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Whitten, M. L.
Whitten, T. G.
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Williams, W. R.
Wilson, G. B.
Wilson, J. G.
Wilson, L. M.
Young, H.

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Abernathy, Paul L.
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Williams, James.
Williams, Jos. I.
Wilson, Reuben J.
Wilson, Robert.
Wolford, Charles.
Woodall, Wm. B.
Yoe, Alfred M.
Young, Luther W.

SESSIONS

Of the North Alabama Conference from 1870 to 1912.

DATE.	PLACE OF MEETING.	PRESIDENT.	SECRETARY.
Nov. 16, 1870.	Gadsden, Ala	Bishop Paine	J. G. Wilson.
Nov. 15, 1871.	Florence, Ala	Bishop Pierce	J. G. Wilson.
Nov. 20, 1872.	Tuscaloosa, Ala	Bishop Doggett	J. A. Thompson.
Nov. 19, 1873.	Talladega, Ala	Bishop Marvin	J. A. Thompson.
Nov. 11, 1874	Huntsville, Ala	Bishop Doggett	J. A. Thompson.
Nov. 17, 1875.	Birmingham, Ala	Bishop Marvin	J. A. Thompson.
Dec. 13, 1876.	Decatur, Ala	Bishop McTyeire	J. A. Thompson.
Nov. 7, 1877.	Gadsden, Ala	Bishop Keener	J. A. Thompson.
Dec. 3, 1878.	Athens, Ala	Bishop Kavanaugh	J. A. Thompson.
Nov. 26, 1879	Tuscaloosa, Ala	Bishop Paine	J. A. Thompson.
Dec. 15, 1880.	Oxford, Ala	Bishop McTyeire	J. A. Thompson.
Nov. 23, 1881.	Huntsville, Ala	Bishop McTyeire	J. A. Thompson.
Nov. 22, 1882	Lafayette, Ala	Bishop Keener	J. A. Thompson.
Nov. 14, 1883.	Birmingham, Ala	Bishop McTyeire	J. A. Thompson.
Nov. 19, 1884.	Talladega, Ala	Bishop Keener	J. A. Thompson.
Nov. 18, 1885.	Gadsden, Ala	Bishop Wilson	J. A. Thompson.
Dec. 1, 1886.	Florence, Ala	Bishop Hendrix	J. A. Thompson.
Nov. 16, 1887.	Tuscaloosa, Ala	Bishop Keener	J. A. Thompson.
Nov. 14, 1888.	Anniston, Ala	Bishop Hargrove	J. A. Thompson.
Nov. 20, 1889.	Huntsville, Ala	Bishop Duncan	J. A. Thompson.
Nov. 19, 1890.	Birmingham, Ala	Bishop Granbery	J. W. Newman.
Dec. 3, 1891.	Decatur, Ala	Bishop Galloway	J. W. Newman.
Nov. 16, 1892.	Lafayette, Ala	Bishop Keener	J. W. Newman.
Nov. 15, 1893.	Talladega, Ala	Bishop Duncan	J. W. Newman.
Dec. 3, 1894.	Athens, Ala	Bishop Duncan	J. W. Newman.
Nov. 21, 1895.	Gadsden, Ala	Bishop Galloway	J. W. Newman.
Nov. 18, 1896.	Tuscaloosa, Ala	Bishop Granbery	J. W. Newman.
Dec. 1, 1897.	Florence, Ala	Bishop Galloway	J. W. Newman.
Nov. 23, 1898.	Huntsville, Ala	Bishop Key	J. W. Newman.
Nov. 22, 1899.	Birmingham, Ala	Bishop Candler	J. W. Newman.
Nov. 28, 1900.	Decatur, Ala	Bishop Hendrix	J. W. Newman.
Nov. 27, 1901.	Anniston, Ala	Bishop Hendrix	J. W. Newman.
Nov. 19, 1902.	Lafayette, Ala	Bishop Key	J. W. Newman.
Nov. 25, 1903	Tuscumbia, Ala	Bishop Smith	J. W. Newman.
Nov. 23, 1904.	Talladega, Ala	Bishop Wilson	J. W. Newman.
Nov. 22, 1905.	Athens, Ala	Bishop Galloway	J. W. Newman.
Nov. 28, 1906.	Gadsden, Ala	Bishop Hendrix	J. W. Newman.
Nov. 27, 1907.	Tuscaloosa, Ala	Bishop Hendrix	J. W. Newman.
Nov. 18, 1908.	New Decatur, Ala	Bishop Morrison	J. W. Newman.
Dec. 1, 1909.	Roanoke, Ala	Bishop Morrison	J. W. Newman.
Nov. 30, 1910.	Huntsville, Ala	Bishop Kilgo	J. W. Newman.
Nov. 29, 1911.	Florence, Ala	Bishop Hoss	J. W. Newman.
Nov. 20, 1912.	Birmingham, Ala	Bishop Hendrix	J. W. Newman.

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MEMORIAL SKETCHES.

REV. AMBROSE F. DRISKILL.

REV. AMBROSE F. DRISKILL, son of John and Polly Driskill, was born in Rutherford County, N. C., June 16, 1801; and died at his home in Madison County, Ala., March 7, 1875. Brother Driskill's parents were reared by Presbyterians, but four years after their marriage he and his wife were converted and joined the Methodist Church. Then, of course, their son Ambrose was brought up in this Church, and that too in the strictest manner. At the age of seven years he joined the Church as a seeker, and when nine years old he was happily converted. His father's house was the home of the preachers who came that way, and this gave young Ambrose the advantage of the association of preachers in his early days, which he improved with great profit to himself. He was early impressed with the duty of preaching the gospel. At the age of twenty-one he was licensed to preach. It is said that he and his father were licensed to preach at the same time. He was admitted on trial into the Tennessee Conference in 1822 and appointed to the Paint Rock Circuit as junior preacher; 1823, Richland Circuit, junior preacher; 1824, Sandy Creek Circuit, preacher in charge. In 1825 he was sent as a missionary to the Indians. During this year that celebrated chief Ed Gunter was converted; also another young In-

dian who was baptized as "Fletcher Boots." He afterwards became a distinguished preacher. In 1826 Brother Driskill was sent to the Madison Circuit as preacher in charge; 1827, Bedford Circuit; 1828, Lebanon Circuit (I suppose he must have served this work two years, as the record does not show any appointment for him in 1829); 1830, Tuscumbia Station; 1831, Lebanon and Cairo; 1832, Brownsville and Covington; 1833, Forked Deer Circuit; 1834, Columbia Station; 1835-36, Shelbyville District. This year he was married to Miss Sarah Jane McGhee, who was a great help to him in his work, for she was in thorough sympathy with all his labors. From 1837 to 1839 he served the Huntsville District. His health having partially failed, he was a supernumerary during 1840; 1841-44, Florence District; 1845-48, Murfreesboro District; 1849-51, Nashville District; 1852-55, McMinnville District; 1856, supernumerary; 1857-58, Madison Circuit; 1859, Maysville and Bold Spring; 1860-61, Elk River Circuit. In 1862 he served the Madison African Mission, which he continued to serve till the close of the war. In 1865 he served Fayetteville Station; 1866-67, supernumerary; 1868, employed by the Madison County Auxiliary of the American Bible Society; 1869-70, Larkinsville District; 1871, New Market Circuit; 1872, Triana Circuit; 1873-74, Madison Circuit. This was his fifty-third and last appointment. He died at his post. His life was a demonstration of his profession. He lived

for God's glory and man's good. For this he gave his young manhood, his riper years, and his declining days. He visited from house to house, taught, preached, and lived the gospel. He was a pattern of good works of every kind. To work, sacrifice, and help the poor and needy were the delights of his life. The desire to save souls grew upon him with the years. He worked for the missionary cause with the zeal of one who had himself been a missionary. He was a rigid disciplinarian, because he believed most ardently in the doctrines and polity of his Church. He not only kept but tried to enforce the rules of the Church.

In 1840 Brother Driskill was sent as a delegate to the General Conference. Also in 1845 he was sent as a delegate to the convention that organized the Methodist Episcopal Church, South, and was one of the first delegates to the first General Conference of the Southern Church. As a preacher he was clear, profound, and practical in the exposition of the Scriptures. On February 28, 1875, he filled two of his appointments. The next day he was much exposed to the inclement weather, which brought on a severe cold. In going to his appointment he had to cross a creek which was swollen by recent rains. His horse fell into the water with him, and he had to go a mile distant to get to a house where he could dry his clothing. He then proceeded to his appointment, but was in a bad condition physically. Returning home the next morning, he had the kind

ministrations of his devoted wife, and by evening he felt somewhat relieved. He retired as usual and seemed to sleep quietly, but later he grew worse and soon was suffering intensely. A physician was called, who pronounced it a severe attack of pneumonia. The next day his fever raged fearfully, and in his delirium his utterances were incoherent. In the afternoon he became conscious and in great feebleness attempted to talk, but with hesitation, as if unable to express his wishes. "I want—I want," he said; but could go no farther. His wife, much distressed, asked him: "What is it you want, my dear?" "To express my feeling," he replied. "I feel my acceptance with God. There are no doubts, no doubts." Seeing his wife's distress, he added: "The separation will not be long; the Lord will sustain you." In his slight delirium, which occasionally came on him, he was about his Master's work leading the hosts of God on to battle. Other physicians were called in, and they, with his family and friends, did all that human love and skill could do, but all in vain. When told that he could not get well, he said: "Well, I have nothing to fear; I see my way clear."

His friends sang and prayed with him, and he became very happy and exhorted those about him. To his distressed wife he said: "Put your trust in God; his grace will be sufficient for you." At one time with great emphasis he exclaimed: "My feet are on the Rock!" At another time he said: "If I pass

away, all will be well; but I hate to see Jane [his wife] so much distressed." The old veteran was fighting his last battle with the enemy, but he won the victory through the atoning blood of Christ. He defied death and seemed to be glad that the battle would soon be over and the final victory won.

On that last evening, as the hour for family prayers drew near, his wife with choking voice said: "My dear, shall we have family prayers now for the last time together?" He readily consented, and listened to the reading of the Scriptures; and when the prayers were ended, he requested that they sing his favorite hymn, "How Firm a Foundation!" His face beamed with heavenly radiance as he listened; the sweet thoughts expressed in the hymn seemed to fill his soul. That radiant smile remained even after the soul had fled away to God and heaven.

Ambrose F. Driskill was no ordinary man. Punctuality was a prominent virtue of his life. He was a Methodist both in name and practice. His fidelity was of the highest type and of the most fearless character. He carried his religion with him everywhere, and went nowhere that he could not take his Lord with him. His name and life are a rich legacy to his Conference and the Church at large wherever he was known. Beneath an apparently cold exterior there was a warm, loving heart full of the sunlight of religion. He rarely laughed, yet there was no frown on his brow. To look into his face was to read there the smile of peace that the world cannot give.

REV. ANSON WEST, D.D.

REV. ANSON WEST, D.D., was born in Robertson County, N. C., September 3, 1832; and died at his parsonage home in Athens, Ala., July 3, 1906. When he was about two years old his father moved to Georgia, and again to Henry County, Ala., when the boy was about six years old. Again, when this son was about grown, his father moved to Barbour County, Ala.

Brother West was twice married, first to Miss Sallie B. Kittrell, January 4, 1866. To them were born four children, two sons and two daughters: Miriam, the eldest daughter, who died in Decatur in 1897; Marvin, a lawyer of Decatur; Olin, a physician of Nashville, Tenn.; and Edith, who married Mr. Gus Harris, of Decatur, Ala. On April 17, 1883, he was again married to Mrs. Z. A. Swearingen, of Opelika, Ala. This was also a happy union, for they were congenial spirits and she was truly a good stepmother to his children. Her tender ministries to him in his last sickness were beautiful and untiring, notwithstanding that this last affliction was long and painful. To be in their home, either in times of affliction or health, was to feel the gentle atmosphere of love and cheerfulness.

Although not able to command the best facilities for an education in his early life, yet by dili-

gent use of such as he had he laid a good foundation for acquiring knowledge in the future, and right well did he build upon this foundation through all the years that followed. He read and studied continuously through all the years of his ministry and gathered knowledge from every available source until he stood among us an educated man (barring the classics), ready to perform any and all work and to fill all positions to which the Church might call him.

Dr. West was licensed to exhort on November 3, 1855, and licensed to preach by the Quarterly Conference of Abbeville Circuit, Alabama Conference, at Lawrenceville, June 14, 1856; S. F. Pilly, preacher in charge, and J. J. Edwards, Secretary. He was admitted on trial into the Alabama Conference at Tuskegee, Ala., in December, 1856. From that time on to the very end of his life his ministerial labors were never interrupted. He never turned aside to any of the world's tempting offers of pleasure or profit. He kept the promise he made when he was received into full connection, that of giving himself wholly to this one work. His appointments were as follows:

In 1857 he was appointed to the Crawford Circuit; 1858-59, Black's Bend Circuit; 1860, Tallassee Circuit; 1861, Black's Bend Circuit; 1862, Pensacola; 1863-64, Camden; 1865, Marianna; 1866-69, Camden District; 1870, Talladega Station; 1871-72, Huntsville Station; 1873-74, Gadsden Station; 1875-77, Birmingham District; 1878-81, Talladega

District; 1882-85, Huntsville District; 1886-89, Talladega District; 1890-92, Birmingham District; 1893-94, Florence Station; 1895-96, Decatur Station; 1897-1900, Decatur District; 1901-02, New Decatur. Up to June, 1903, he served Dadeville and Camp Hill, when he was elected President of Birmingham College, which position he held till June, 1904. From June to December, 1904, he served the Gadsden District. He served Athens Station from 1905 to July, 1906, the date of his death.

At the session of the Alabama Conference held at Macon, Miss., November, 1858, he was ordained deacon by Bishop Paine, and at the session of the Conference held at Montgomery, Ala., December, 1860, he was ordained elder by Bishop Andrew. In 1878 the University of Alabama conferred upon him the degree of Doctor of Divinity.

This servant of God was richly endowed. Extraordinary were his intellectual capacities, mighty was his grasp, unrelaxing his grip. He was a great preacher. He spurned to think of catching the ear of his congregation by sensational utterances. He would scorn the thought of attempting to sway an audience by a burst of enthusiasm or a flight of oratory. But he expounded the Scriptures. He proclaimed the doctrines of Methodism. He fed the people on the strong meat of the Word. Above all earthly things he loved the Church in which he was a minister. In contending for her purity he was unsparing of her foes. In establishing her supremacy

he was severe upon her rivals. In fighting the tendencies that he considered dangerous to her doctrines he was fearless, matchless, uncompromising, intolerant. His faith in the doctrines of his Church was sublime. He was a man under authority. The book of Discipline was law. Law was made to be enforced. In his life and official administration he was blameless. He knew the traditions. The influence of his life will continue as an abiding check against unrestrained license in thought and faith. Rev. H. C. Howard once remarked that "John C. Keener and Anson West will go down in history as the great conservative factors of the Methodism of their day." Dr. West mastered the polity of his Church. He understood the economy of Methodism. He was a master spirit in any Conference. He was easy and graceful in every executive capacity. Bishop McTyeire once remarked: "Were I pastor, I should covet Dr. West as my presiding elder." As a writer Dr. West has done the Church much service. Hundreds have read his carefully written books, "The State of the Dead," "The Old and New Man," and "History of Methodism in Alabama." Especially was the history prepared with much labor. It is thoroughly reliable, and will be our authority for the future days. As a debater Dr. West was peerless. No man among us could stand against him. Many a foeman worthy of his steel, expert in the use of the weapons of controversy, has gone down under the sledge-hammer

blows of his powerful argument and resistless logic. Up to the time of his affliction he was always chosen to represent North Alabama in the General Conference. His influence has been felt in the legislation of the Church.

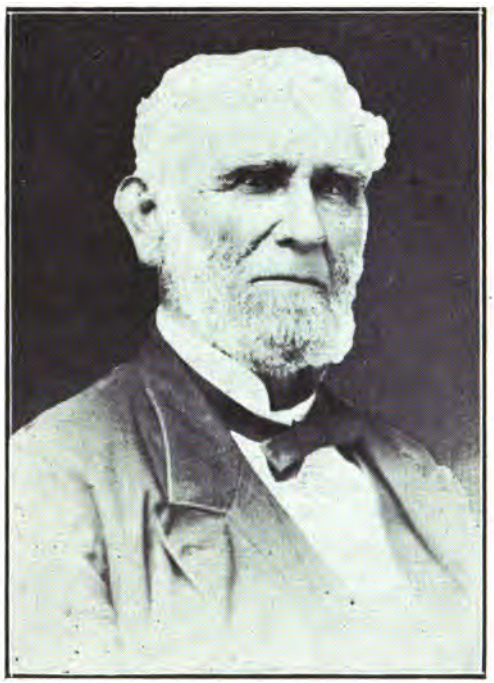
Though conservative, Dr. West was progressive. He was constructive. For more than a quarter of a century he was a presiding elder, serving the chief districts in the Conference. Under his administration as presiding elder of the Birmingham District that splendid edifice, First Church, was planned and built, in which the General Conference of 1896 was held, at which time Bishop Hendrix took occasion to commend that superb building to the Church at large. But perhaps the greatest service to the Church ever rendered by Dr. West was in the provision of a college for the education of the boys and young men of North Alabama. His heart was in the work. He laid himself out in his full strength for the accomplishment of this one great purpose, and he lived to see the first buildings erected and the work launched with great promise. He was called to preside over its work for one year. It stands to-day on Owenton Hill a monument to the zeal and faithful service of one of its best and truest friends, and it has a hopeful outlook for the coming future.

For fifty years Dr. West labored for the Master, with never once a vacation. Just one week before his death, out of the goodness of their hearts, his

people offered him the time and money to take a much-needed rest, which he at first declined; but there was so much of loving solicitude in their insistence that he finally consented, and was preparing to go to Cullman, on the mountain, and spend a few weeks with his old-time friend, Rev. F. T. J. Brandon. But on the very day he was to have started the Lord called him up higher to spend his first vacation with the patriarchs and prophets, discoursing upon the fuller revelation of the eternal verities that he had preached so long and with such positive assurance.

REV. DANIEL DUNCAN.

REV. DANIEL DUNCAN was born in Shippensburg, Pa., May 11, 1803; and died in Birmingham, Ala., October 28, 1891. He professed religion and



REV. DANIEL DUNCAN.

joined the Church at Taylor's Spring Camp Ground, Virginia, in 1820. He was licensed to preach by the Quarterly Conference of Lafayette Circuit, Ala-

bama Conference, in 1845. In January, 1847, he was admitted on trial into the Alabama Conference. In 1850 he was ordained deacon, and in 1852 he was ordained elder.

The above dates point out eventful periods in the life of this good man. He served his generation by the will of God, and "fell on sleep" October 28, 1891, full of years and with the blessed assurance of a glorious immortality. His ministry extended over a period of forty-four years, during which time he was called to fill many important and responsible positions in the Church. He experienced many phases of the itinerant life, cheerfully enduring its hardships and meeting its responsibilities. Being naturally of a sunny disposition, he could enjoy to the full all that was enjoyable. No man was ever more faithful to his ministerial work than was he. For many years he filled the various places in the itinerant system—circuits, missions, stations, and districts—with ability and great success. As presiding elder he was especially sympathetic with his preachers in their trials and hardships, for he had been in hard places himself and knew how to help them. He was an active itinerant preacher for about thirty years, retiring only when age and feebleness forced him to do so. He was about seventy-five years old when placed on the superannuate roll. He was naturally enthusiastic, and generally expressed himself with considerable earnestness when occasion required him to speak. In preaching, his religious

enthusiasm would often take fire with his theme, and then he became sublimely eloquent. He was especially powerful in prayer. No one who ever heard "Uncle Daniel" pray could soon forget the mighty glow of holy fervor that poured forth in his every utterance. He was truly a man of God; he walked and talked with him, and seemed always to live in that higher realm of holy communion as a friend with his Friend. He often spoke of such seasons of sweet communion with God during his wakeful hours in the nighttime. This was especially true of him during the last few years of his life, and more especially when he was passing through the trying ordeal of giving up his "Rachel" (his wife). Sister Duncan left him about eleven months before he was called to follow. During this interval he lived much with her in his thoughts, and longed for the time when he should be released and join her in the Father's home. Their bodies sleep side by side in the Talladega Cemetery, and their spirits are with God, whom they served so long together. Several months before his death he gave up his home in Talladega and removed to Birmingham to spend the rest of his days with his daughter, Mrs. J. Morgan Smith. He said that as a sort of compensation for leaving his old home he would be where he could see his brethren of the ministry often—a happy thought to him, since he had been for so long in a large measure deprived of this association, a privation that all superannuate men feel most keenly.

Brother Duncan had many friends. That sunny disposition of his made friends where others would fail. Many of these loved friends preceded him to heaven, perhaps the larger part of them; but he has overtaken them.

"Many are the friends who are waiting to-day,
Happy on the golden strand;
Many are the voices calling us away,
To that glorious band—
Calling us away, calling us away,
Calling to that better land."

A few weeks prior to his death he expressed himself as being unusually hopeful of the complete fulfillment of all of God's promises to him. "And if so," he said, "what a glorious inheritance is soon to be mine!" He said further: "If I can keep my mind clear in the hour of death, I want to bid adieu to my friends in the language of that grand old hymn by Alexander Pope." And he repeated it, as follows:

"Vital spark of heavenly flame!
Quit, O quit this mortal frame!
Trembling, hoping, lingering, flying,
O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! they whisper; angels say,
Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Draws my spirit, drowns my breath—
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heaven opens on my eyes! My ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

Brother Duncan's loyalty to the Church and to those in authority was something beautiful. He did not want to offend or oppose any one unless it was in defense of what he conscientiously believed to be right, and even then his opposition was more of a persuasive than a belligerent character. On one occasion his presiding elder had heard that he was about to engage in something that he (the elder) thought was wrong, and told him so. Brother Duncan's reply was: "Well, my dear brother, if you, my presiding elder, think it will be wrong, I certainly will not do it; for of all things, I want to be 'subject to the powers that be.'" This incident shows the real spirit of the man—gentle, kind, "easy to be entreated," obedient.

He was a man of striking appearance—strong of frame, erect in carriage, firm of step, neat in person and apparel, all without the appearance of haughtiness. No man ever looked into a meeker, kindlier face than that of Daniel Duncan. A little child could read his spirit of kindliness in his very look. He was unsuspecting in his estimate of human character. He believed in his fellow men and trusted them, sometimes to his own hurt. He was

always ready to make excuses for the misdeeds of men. He gloried in the work of redeeming men from sin and error, and many, no doubt, will be the stars that will shine in his crown of rejoicing. In the centuries to come his name may be forgotten by men, but his work will live forever.

REV. DAWSON PHELPS.

REV. DAWSON PHELPS was born in Tyrrell County, N. C., March 14, 1806. Early in life he became a Christian and joined the Methodist Church, and before he was twenty years old received a license as an exhorter and sometime after a license to preach. He did regular preaching one year on a circuit in North Carolina by direction of his presiding elder. We are not informed as to what year he removed to Alabama, but in 1834 he was admitted on trial into the Tennessee Conference, in which he did faithful work until 1850, when, at his own request, he was granted a location. He continued in the local ranks for twenty-one years, and during that time he preached much and was very useful. In 1871 he was readmitted into the traveling connection in the North Alabama Conference, and for five years did full and useful work. In 1876 he was appointed in charge of the Pettusville Circuit, in the bounds of which his home had been for many years. He was able to preach only a few sermons after Conference till he went home for the last time; and though he lingered for several months, the grace of God sustained him to the last. At times he expressed a great desire to get well again that he might continue longer to preach. His physician told him that he would probably get up again, but would never

be able to preach any more. Brother Phelps said that if he could not recover sufficiently to be able to preach, he had rather die and go to heaven. A few weeks before his death he said: "Fifty-two years ago to-day I was licensed to exhort; and if I could live that much longer, I would spend it all preaching the same doctrines I have preached." He often said that he had no fears of death—was fully prepared and waiting for the summons. For four days before his death he seemed to be entirely unconscious, and on September 4, 1877, he ceased to suffer and was not, for God took him. He was a very strong doctrinal preacher and very pious and useful, so that many, no doubt, through his instrumentality were brought to Christ.

REV. GEORGE M. G. DUNKIN.

REV. G. M. G. DUNKIN was born in Marion County, Ala., May 2, 1854; and died at Moulton, Ala., in September, 1888. He was born of the Holy Spirit on the Yorkville Circuit. When only twelve years of age he joined the Church. In his eighteenth year he was licensed to preach, and joined the North Alabama Conference in 1875. He served the following charges: North River Mission, one year; Pikeville Mission, three years; Waterloo Circuit, two years; then Moulton Circuit until death ended his labors.

Brother Dunkin was ordained deacon by Bishop Keener at Gadsden in 1877, and elder by Bishop McTyeire at Oxford in 1880. His education was limited; but having a strong mind, by close application to books he constantly improved in knowledge. His last year's work was marked by a devotion and a faithfulness that led to happy results in advancing every interest of the Church under his pastoral care. In his last days, while sick, he was firm in faith, instant in prayer, and joyful in hope. Patient, resigned, and confident, he passed off without fear, praying that his ministerial mantle might fall upon his only son. Thus ended the comparatively brief life of a man who had reasonably expected a longer period of service for his Lord in the earthly vineyard. But the will of God is accomplished.

REV. JAMES A. NEELY.

REV. JAMES ADAM NEELY was born January 21, 1822; licensed to preach in 1851; joined the Alabama Conference at Eutaw in December, 1855; was ordained deacon by Bishop Andrew at Montgomery in December, 1858, and elder by Bishop Andrew at Selma in December, 1861. He died in Cherokee County, Ala., November 2, 1889. He was married in early manhood to Miss Tirzah Harper, who died June 24, 1854. In 1862 he was again married, to Miss Nancy L. Weber, who died in April; 1876. In 1877 he was married to Miss Fannie Mathias. By his first wife he leaves two children, John Neely and Mrs. W. G. Daniel; and by his second wife he leaves two children, Misses Pluma and Alma Neely. He spent the first two years of his itinerant life in Mississippi, near Columbus. In December, 1857, he was sent to Cedar Bluff Circuit, in Cherokee County, Ala. The remaining thirty-two years of his ministry were spent in that part of East Alabama.

Brother Neely was a man of industry and economy, and provided well for his family, to whom he was ardently and tenderly devoted. Much of the time supplying their temporal needs by the labor of his hands, he never allowed his temporal and ministerial duties to conflict. He was a field hand in the

Conference all his life, never having been on a district, station, or even a good paying circuit. He perhaps did more hard work as a pastor, more preaching and better preaching on a smaller salary than any man who ever labored in the bounds of our Conference. He served many of the missions and poor circuits of that region in their formative state and during the Civil War almost entirely without pecuniary compensation, supporting his family and educating his children by his manual labor, often even carrying with him from his own home the food for his faithful horse. They scarcely furnished him food while away from home, yet he visited from house to house instructing the lambs of the fold, and endeared the people to him. His form and voice were as familiar through all that region as household words. He took an active interest in all that concerned the well-being of his people and country. He had strong convictions of right and duty, and the courage of his convictions. Of course this sometimes produced friction, but it was that friction that any man will generate who dares to do the right and defend the right.

Brother Neely was not a man who, like a fluid, assumed the shape of his surroundings. He was a strong preacher of the truths of Christianity and a defender of the faith once delivered to the saints. But such were his life and the manifest integrity of his purpose that honest men who differed the most widely from him and with whom he had the most

friction gave him credit for sincerity and respected his boldness in standing upon his principles.

His funeral was attended by a vast concourse of people who seemed to feel a sense of personal bereavement. He often expressed a desire to die at his post. The good Lord granted this desire. The fatal attack came while on his way to an appointment, and with such violence that he was neither able to go on nor return home. But loving hands cared for him. He was on his last round, anxious about winding up his work for Conference; but it was left for other hands to bear his reports to Conference. But he sent us back from the banks of the river the cheering message that all was well. He has entered upon his reward, and we who are left and those who follow after will enjoy the fruit of his labors.

REV. C. S. D. LASSITER.

REV. CHARLES SAMUEL DICKINSON LASSITER was born in Jasper County, Ga., April 17, 1818. He was converted at home when seven years old while kneeling at his mother's knee in prayer. When thirteen years old he was received into the Church by Rev. Lovick Pierce. He was twice married, first to Miss Mattie Smith in DeKalb County, Ga., in 1843, and again to Mrs. Mary L. Martin in 1884. He was licensed to preach in 1855 by L. B. McDonald, presiding elder. In 1858 he served as a supply on Arbacoochee Mission. He was admitted on trial into the Alabama Conference at Macon, Miss., in 1858, and appointed to Arbacoochee Mission. In 1860 he served the Pinckneyville Circuit as junior preacher with L. R. Bell. In December, 1860, he was admitted into full connection at Montgomery, Ala., and ordained deacon by Bishop Andrew. In 1860-61 he served Daviston Mission; 1862, Dudleyville Circuit; 1863, Dadeville Circuit; 1864, Camp Hill Circuit. At the close of this year he was ordained elder by Bishop Andrew, at Tuskegee, Ala. In 1865-66 he was supernumerary; in 1867 he served Blue Mountain Mission; in 1868 he was superannuated; 1869-72 he was again on the Blue Mountain Mission. In 1873 he traveled the Millerville Mission, and in 1874 the Chandler Springs Mission. In 1875-77 he was again superannuated. In 1878 he

was made effective and appointed junior preacher on the Talladega Circuit. In 1879-80 North River Mission was his field of labor, and in 1881-82 Coosa Valley Circuit. For the years 1883-89 he was superannuated. In 1890 he served the Abernathy Circuit; 1891, Chulafinnee Mission. In December, 1891, he was again superannuated. On December 9, 1891, he died in great peace, and his weary and worn body was laid to rest at Chulafinnee, Ala., near where he had passed so many conflicts and had had so many triumphs.

It is seen from the foregoing list of appointments that his fields were always hard ones; yet he never complained. He was glad of a place, be it ever so humble, in which he could serve God and his cause. I have never known a man that excelled him in Christian humility. He was abundant in labor and usefulness, and filled a place in the Church in his day that could not have been so well filled by any other. His faith and power in prayer were something wonderful. He was compelled to struggle with poverty often in order that he might have the privilege of preaching the gospel. I have never been associated with a man who communed more constantly with his Maker. In his sphere he was successful, he having baptized and received into the Church more than a thousand persons. He was a great peacemaker, and was never content if any of his flock were at variance. He has gone to the Church triumphant.

REV. WILLIAM CLARK M'COY, D.D.

REV. WILLIAM C. M'COY, father of Bishop James H. McCoy, was born near Granville, Monroe County, Mo., October 8, 1843. His mother was a pious, good woman with lofty aspirations. It was from her, doubtless, that her son William inherited much that afterwards develped into true greatness. His early years were spent at home in a rural district. His educational advantages were not the best—in fact, very poor—so that when the Civil War came on young McCoy had attended school only three months, though he was eighteen years old. He grew up inured to toil, with an ardent, impulsive nature and a vigorous physical constitution. He was a man of courage and energy. He volunteered in the service of the Confederacy in Quantrell's company of rangers. Later he was transferred to the Army of Northern Virginia, and was under that great man, "Stonewall" Jackson. He soon became one of Jackson's trusted couriers. Shot and shell were never too thick for him to go to any part of the field of battle for his beloved general. On May 12, 1864, he was captured and taken as a prisoner of war to Elmira, N. Y. Here under the ministry of Rev. Mr. Blount, of Alabama, he was converted. When the war ended, his native State was in such a state of unrest and confusion that he did not return

to his home, but started out aimlessly, not knowing what was best for him to do—poor, homeless, and, as he felt, friendless. Late one afternoon he sat down on the railroad track, weary and despondent, while tears flowed unbidden from his eyes. He realized that night was approaching and that he was without food and shelter. Looking away in the distance, he saw smoke issuing from an unpretentious rural home. In sheer desperation he approached it and asked for some food and shelter for the night. That hut proved to be the home of a local preacher of the Methodist Church, Rev. James Cox. Then and there began an attachment between James Cox and W. C. McCoy that never knew any abatement.

On July 25, 1867, Dr. McCoy was married to Miss Annie E. Vaughn, of Blount County, Ala. To them were born six children, one of whom, little Gurley, preceded his father to heaven several years.

Dr. McCoy was licensed to preach in November, 1869, by the Quarterly Conference of Marshall Circuit, A. F. Driskill, presiding elder. The next year he traveled the Marshall Circuit as a supply. In 1870 he became a member of the North Alabama Conference at its organization, and was appointed to the Sand Mountain Mission. The work was too poor to furnish him a home, so he had to provide one for himself. With a little help from some of the brethren he built a log cabin, into which he moved his family and small belongings and consecrated himself, wife, and children, with all that he had, to God

and the Church, and never removed the offering from the altar. In 1872 he served the Coffeetown Circuit. That fall he was ordained deacon by Bishop Doggett at Tuscaloosa, Ala., and appointed to the Van Buren Circuit, which he served for four years. In 1874 he was ordained elder by the same bishop (Doggett). He next served the Jones Valley Circuit for four years. In 1880 he was appointed presiding elder of the Birmingham District, and here he also remained four years. His next work was on the Decatur District, which he served only about six months, when Bishop McTyeire appointed him Financial Agent of Southern University. In 1886 he was elected editor of the *Alabama Christian Advocate,* where he wrought faithfully and well for another four years. In 1890 he received his last earthly appointment, which was the Decatur District.

Nature was very lavish with her gifts to Dr. McCoy. Blessed with a strong body and an unconquerable will, he was not easily turned aside from whatever he undertook by ordinary obstacles. Grace did a much greater work for him by endowing him with a holy ambition to do and die for his Lord. He was a great preacher from the very beginning of his ministry, which made him exceedingly popular wherever he went. As a camp meeting open-air preacher he had few equals. On such occasions vast multitudes were swayed by his impassioned eloquence as he painted the scenes of Sinai at the giving of the law, or Calvary's tragic agony,

or the vivid picture of the triumphant ascension and crowning of the Prince of Life.

As a presiding elder he was a brilliant success as elsewhere. He was always in full sympathy with his preachers, and his help was equal to their needs. As a college agent he was at his ease—full of zeal, confident, inspiring, wise, and prudent. What a man he was to take a collection! Few men ever did so much for a college in so short a time. One of the surprising things connected with his agency for the Southern University was the fact that while he did the college good, he also got much good out of it. He drank in the influence of college culture like a sponge, and held it with an iron grip. How fortunate for him, since he was deprived of this great advantage in his early days! It told mightily in his short future.

As editor of a religious paper he was true, loyal, and fearless—true to his convictions, loyal to his Church, and fearless in his utterances. He was quick to form and ready to express his opinion on all live subjects.

In January, 1890, he was seized by the fearful malady known as *la grippe,* and never fully recovered from its effects. Constitutionally strong, he fought the monster manfully, but at a great disadvantage. After moving to Decatur and being relieved of the strain of editorial work, he seemed to gain somewhat in strength, so that his friends had hope of his recovery. But no; it was not to be so.

For nearly four months he lingered, a great sufferer. One day his physician said to him: "Doctor, it seems hard that you have to suffer so much." But Dr. McCoy stopped him, saying: "Hold on, doctor. For forty-six years I had uninterrupted health, and shall I now complain of my afflictions? No; I will not." His only expressed desire to live was that he might help to rear his children and work for the Church he loved so much. But it was beautiful to see the patience with which he bore his great suffering.

With all his mental faculties unimpaired, on Friday evening, August 14, 1891, the spirit of Dr. William C. McCoy went to God who gave it.

The Church delighted to honor this her gifted son, which fact is shown by the many high and responsible posts to which she called him. In June, 1886, the honorary degree of D.D. was conferred on him by the trustees of Emory College, Oxford, Ga. In 1889 the North Alabama Conference sent him as one of its delegates to the General Conference. The General Conference put him on the Board of Missions. In all of these responsible positions he was faithful to the high trust reposed in him.

Bishop James H. McCoy is the worthy successor of his ascended and glorified father, Dr. William C. McCoy.

REV. HARDIE BROWN, D.D.

REV. HARDIE BROWN, D.D., died at his home in Birmingham, Ala., August 27, 1887. Much could be truthfully written of the life, ministry, and moral character of this great and good man, if it were necessary; but only a brief sketch of what he was and did can be given here. We knew him well and loved him much. Such was his modesty as to personal notoriety that if he were standing by our side as we write he would likely say: "Brother, I am not worthy. Please do not write great things of me." Humility was one of his peculiar characteristics. This writer was his pastor when he was President of the State Normal College in Florence, Ala. He was regularly in his pew on the Sabbath. His attitude was to lean his head on the back of the pew in front of him as though he was not interested in the sermon. This troubled the preacher till he knew him better. After the services were over, he would put his arm in ours as we walked and talked together, and he would say: "Brother, you fed me to-day." His great brotherly heart was full to overflowing with tenderness and sympathy.

Dr. Brown was a native Tennesseean, and was educated at Cumberland University. Soon after his graduation he was called to fill an important

position in Dallas Academy, located at Selma, Ala., and was afterwards elected Principal of that institution. Having filled this position for one year, he was elected to the professorship of Greek and Latin in the Centenary Institute at Summerfield, Ala., which position he filled for two years, at the expiration of which time he was admitted on trial into the Alabama Conference. About this time the War between the States commenced its fearful work, and he volunteered for army service and went out as chaplain of the Twenty-Eighth Alabama Regiment. He then took charge of Prattville Academy, where he remained for several years. At the first session of the North Alabama Conference, which was held at Gadsden, Ala., in 1870, he was stationed at Florence, Ala. At the close of his second year's work in this charge he was appointed to a professorship in the State Normal College at Florence. This position he filled consecutively for eight years, when he was elected President of that school, which position he held for three years, when he resigned to accept an appointment in the North Alabama Conference. His resignation was accepted, and he was appointed to the First Methodist Church at Birmingham, where he had almost closed the third year of his pastorate when death ended his earthly career.

It was Dr. Brown's good fortune to be born of pious parents—a fact in connection with his history to which he often tenderly alluded. The wise counsel

of a devout father and the prayerful breathings of a consecrated mother had much to do in shaping and directing his career of usefulness in this life and his final destiny. He had a strong constitution and a vigorous intellect. His perception was quick, his ability to analyze was vigorous, and his application was in proportion to the demands placed upon him. As a student he wrought for himself by personal effort, and did not rely upon the inspiration of an occasion for success; hence he made no failures in the halls of education nor in the pulpit.

In social life Dr. Brown seemed to be distant and reserved, this being the result of his habits of study and the continued consciousness of his responsibility. Those who knew him intimately recognized in him the sincere friend, genial, warm-hearted, unselfish, and companionable. He was a man of great reverence. He ever felt that he was in the immediate presence of the supreme God; hence he was humble in heart and in life, and it constituted his beauty and his strength. He had a just appreciation of the rights of all men. It was his purpose never to speak disparagingly of an absent person; and though he may have been wronged, he would never permit unkind feelings to grow in his heart. As a scholar Dr. Brown perhaps had no superior in the State, and as an educator he was clear in communicating his thoughts and apt in illustration. As a minister of the gospel he realized the magnitude of the work assigned him, and in pro-

found humility concealed himself behind the cross of Jesus Christ as he proclaimed the glad tidings of salvation to dying men. As a sermonizer he had but few equals. His mind took hold of subjects that are full of the marrow and nutriment of the gospel. His invention was peculiar to himself, his logic close but pleasant. His style was argumentative, clear, and forcible, imparting instruction with spiritual energy and solicitude. His sermons were full of vigorous thought, polished and chaste in expression, yet free from studied ornament. Each sermon was symmetrical in its proportions and complete in its structure, bearing evidences of prayerful preparation. His sermons were generally addressed to the intellect rather than to the emotion; were calculated to instruct and build up the Church rather than to arouse.

Dr. Brown was a man of deep, earnest piety who enjoyed conscious communion with God and carried with him the influence of the Spirit. This inward experience of grace gave him access to the hearts of the rich and the poor, rendered him attractive in the pulpit, clothed his utterances with beauty and power, and was the motive force within him that sent him as a messenger of mercy to the homes of the poor in Birmingham. As a precious tribute to his memory let the record be made: "He was more frequently in the houses of the poor than in the palaces of the rich." He has fallen, though not as the ripe fruit at maturity, for he was in the

prime of a noble manhood; but he has fallen as the brave warrior upon the field of battle. He seemed to have a premonition of his approaching end, but he was calm amid surrounding depressions. He preferred to live that he might care for his affectionate, devoted family, but said: "The will of the Lord be done." Disease did its work, and the final hour was approaching. Realizing the situation with all its interests, he said: "For this hour I have lived. I shall soon be in the shining world." On August 27, 1887, at his home in Birmingham, Ala., he fell quietly to sleep in the arms of Jesus, and the angels conducted his spirit to the home of the faithful. He rests sweetly in Oak Hill Cemetery, there to await the resurrection of the just.

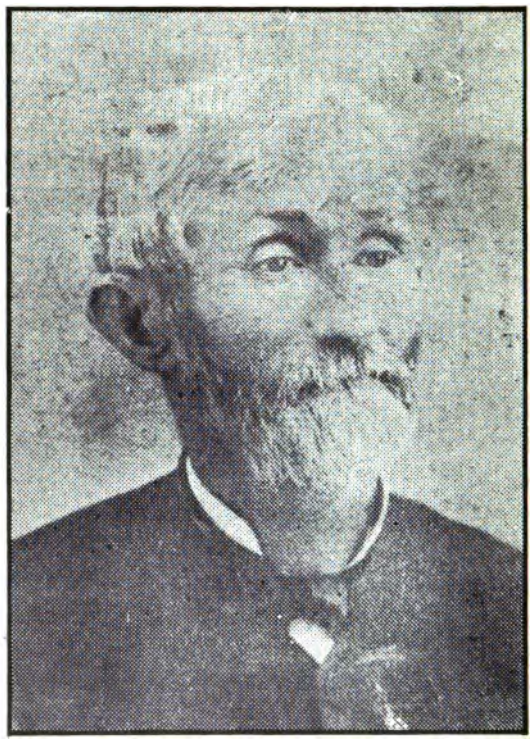
REV. THOMAS GAINES SLAUGHTER.

REV. THOMAS G. SLAUGHTER, M.D., was born November 5, 1836, in Putnam County, Ga.; and died at Standing Rock, Chambers County, Ala., January 9, 1910. Dr. Slaughter was of English descent. His ancestors on both sides were among the first settlers of Virginia. Mention is made of several of the Slaughter family as soldiers in the Revolutionary War. Two of the name lost their lives in the bloody struggle for American independence, and one was present at the surrender of Yorktown. His grandparents moved from Virginia to South Carolina in 1794, and two years later they moved to Georgia, where they reared a family of five children, three sons and two daughters. Among the sons was William Allen Slaughter, the father of the subject of this sketch, who was born June 24, 1804. On May 29, 1833, he was married to Mary Susan Mathis, a relative of Gen. Robert E. Lee. Of this union were born seven children, four sons and three daughters. The second of these sons was Thomas G. Slaughter, whose life and labors are closely interwoven in the history and progress of Methodism in North Alabama. In 1852 his father moved to Alabama and located at Dudleyville, in Chambers County. Here Brother Slaughter grew to manhood, assisting his father on the

farm. He availed himself of the best advantages for an education that the village school could afford. He then studied medicine under Dr. Martin Slaughter, a distant relative. Later he graduated in medicine at the Philadelphia Medical College, and, returning, located at Pinkneyville, where he soon became a successful and popular physician. He remained there three years, and perhaps would have remained there for an indefinite time had not the war cry of '61 stirred his young patriotic soul into military activity. He assisted in raising a company in Clay and Tallapoosa Counties, and was made first lieutenant of the company, which was mustered into service at Talladega, Ala., October 14, 1861, by Gen. W. B. McClendon. This company formed a part of the Twenty-Fifth Alabama Infantry. They followed the struggles of the South till the last gun was fired at Bentonville, N. C., in March, 1865. William G. Slaughter, a brother of Thomas G., was killed in the last charge.

On April 6, 1862, while leading his company in a charge on Shiloh's bloody field, Lieut. Thomas G. Slaughter received a wound which shivered the bone of one of his legs below the knee joint, and another severe flesh wound in the other. He lay on the battle field all night and into the next day, when he was removed to Corinth, Miss., where he lingered for six weeks with little hope of life. In the providence of God his life was spared, but he never recovered from the wound. At times it

gave him great pain and frequently forced him to walk with a staff. With the Battle of Shiloh, his first and last with carnal weapons, closed his mili-



REV. T. G. SLAUGHTER, M.D.

tary career. He then returned to his home in Tallapoosa County, and did what he could to help the wives, widows, and orphans of those who still

followed the "Stars and Bars" or had fallen in the conflict. Not long after this he enlisted as a soldier in another and different kind of warfare, in which he followed the peaceful banner of the Man of Galilee and fought with weapons that are not carnal. In this conflict we saw him at his best. A more courageous soldier never wielded blade or crossed swords with the powers of darkness. In him the Christian and Cavalier met and, thus united, made a knight of the Cross whose sole aim was to love, serve, and die for his Master.

Brother Slaughter was baptized in infancy by Rev. Dow Perry on November 4, 1837. His father and mother were devoted Christians and loyal members of the Methodist Church. His home training was in keeping with the Methodist usage of that day. He openly professed faith in Christ in 1860, and his conversion reversed the whole current of his life and being. He was licensed to preach in 1863; Rev. J. W. Talley was his pastor and Rev. Daniel Duncan his presiding elder. During 1864 he served as a supply on the Fayetteville Circuit, in the Talladega District. In December of that year he was received on trial into the Montgomery Conference, held at Tuskegee, Ala., Bishop Andrew presiding, and was appointed to the Talladega Circuit, which he served for two years. At the session of his Conference that year, held at Jacksonville, Ala., he was received into full connection and ordained deacon by Bishop Wightman. He then asked for the su-

He served as a delegate-elect in the General Conference of 1886, which met in Richmond, Va. This service was rendered with credit to himself and honor to his Conference. He was a delegate-elect to the General Conference which met at Asheville, N. C., in 1910.

Dr. Slaughter was never married, yet took the place of a father to the children of a widowed sister. Upon this charge he bestowed a parent's fund of love. The same was reciprocated by the children of his care, as though he were indeed their real father. How well he performed his duty is seen by the stamp he left upon them and the safe positions they have taken in the varied pursuits of life.

The writer of this tribute was with him during his illness. Only a few hours before his death did he speak of the approaching end. He was not disposed to talk upon this subject. He knew that his life was ebbing out; and seeing the anxious expression on the face of a lifelong friend, he spoke these words in a voice clear and distinct: "Well, I have done about the best I could. If I live, I live; if I die, I die; and it is a matter of little concern to me which." Then a peaceful calm seemed to settle over his brow, and he looked as though he saw far away beyond the sunset and the night something more entrancing than earth's transient bliss. Perhaps he was listening to a Voice which said:

"Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

When the future historian shall chronicle the labors of the heroes who have toiled and suffered to plant the gospel of the kingdom of our Lord in Alabama, Thomas Gaines Slaughter's name will occupy a large place upon its pages. Dr. Slaughter was in many respects a very unique character, but conscientious in his uniqueness and perfectly sincere in all that he said or did either in or out of the pulpit. A more warm-hearted, loving Christian gentleman has never lived. No one had ever trusted him and been disappointed or deceived. He was always tender and kind, but never afraid to oppose what he thought to be wrong.

Peace to his ashes and immortality to his memory!

REV. RUFUS W. COONS.

REV. RUFUS W. COONS, son of Charles and Nancy Coons, was born in Tuscaloosa County, Ala., August 4, 1829. During his childhood his parents removed to Pickens County, Ala., and in that county at a camp meeting in 1846 he was converted and joined the M. E. Church, South. June 3, 1854, he was licensed to preach on the Frankfort Mission by the Quarterly Conference held by Rev. J. D. Barbee.

In 1861 he entered the Confederate army and remained there until the war closed. In 1866 he joined the Mobile Conference. In 1867 he was ordained deacon at Marion by Bishop James O. Andrew. In 1873 he was ordained elder by Bishop Marvin at Talladega.

During his ministry he served the following charges: Blount Springs Mission, 1867-68; Cahaba Mission, 1869; Murphree's Valley Circuit, 1870-71; Blountsville Circuit, 1872-74; Asheville Circuit, 1875; Murphree's Valley Circuit, 1876; Maysville Circuit, 1877-78; Lentzville Circuit, 1879; Socapatoy Circuit, 1880-82; Pinckneyville Circuit, 1883-84; Talladega Circuit, 1885; Daviston Circuit, 1886-87; Murphree's Valley Circuit, 1888-89; Somerville Circuit, 1890-91; New Decatur Mission, 1892; Coosa Valley Circuit, 1893. He entered the

Elkmont Circuit in 1894 with his usual zeal and earnestness to do a faithful year's work for his Master; but his health failed, and he lingered there only a short time. He filled his appointments within two weeks of his death, which occurred March 4, 1894.

Brother Coons loved the Church, and was never happier than when holding up the cross of Christ to perishing sinners. He was married twice, first to Miss Sarah A. Burnet, of Jefferson County, and then to Miss Bettie Crump, of Blount County, Ala.

Brother Coons was truly a devoted and tender husband and a kind and loving father. He loved his brethren sincerely and highly appreciated all his friends. As a preacher he was sincere. He was true to his convictions, true to himself, and true to the people to whom he preached, neither fearing their frowns nor courting their smiles, but faithfully warning them when he saw them in danger. It was his joy and delight to urge Christians to greater diligence and faithfulness and to point penitent sinners to the "Lamb of God, which taketh away the sin of the world." But he has heard the welcome "Well done." He now rests from his labors, and his works will follow him.

"How beautiful it is for man to die,
Upon the walls of Zion to be called,
Like a watch-worn and weary sentinel,
To put his armor off and rest in heaven!"

REV. LARGUS R. BELL.

REV. LARGUS R. BELL was born in Gainesville, Ga., April 15, 1834; and died at Warrior, Ala., December 17, 1889. He was the son of W. M. and Elizabeth Bell. His father was of Scotch-Irish parentage, and his mother was English. Being cultured in mind and heart, their children enjoyed the blessing of moral and religious training and the refining and elevating influence of scholastic advantages.

Largus was the youngest of six sons and the one upon whom the Lord laid his hand to preach the gospel. Under the ministry of Rev. J. W. Cotter, of the Georgia Conference, he was converted at Hickory Flat Camp Ground in his sixteenth year, and from that time on to his last day he never faltered in faith nor slackened his zeal for his great work. In 1853 his father moved to Alabama and settled on the Tallapoosa River, in the bounds of the White Plains Circuit. Here Largus served for nearly five years as a class leader, steward, and Sunday school superintendent. In the faithful discharge of these responsible duties he grew in grace and the knowledge of God. In the early part of 1854 he was licensed to exhort, and later in the same year was licensed to preach. In November, 1858, he was admitted into the Ala-

bama Conference on trial, and was appointed to the Socapatoy Circuit as junior preacher, with J. T. Abernathy as preacher in charge. The following year he was appointed to the Pinckneyville Circuit, with C. S. D. Lassiter as preacher in charge. His next charge was the Bexar Circuit. Being for the first time in charge of a circuit, he began to feel the responsibility of a pastor; and putting on the armor anew, he went forth in the spirit of meekness and the courage of a true soldier of the Cross. He witnessed a great harvest of souls for the kingdom.

In the dark and bloody days of 1862, when our Southern homes were made desolate by the ravages of war and invasion, Brother Bell turned his back on the endearments of home and took his place on the tented field to preach the gospel to men in the perils of war and minister to their temporal as well as their spiritual needs. After one year in the army he returned to his loved employ, and was again sent to Socapatoy Circuit, which he served with fresh zeal and renewed courage. At Montgomery, Ala., he was received into full connection and was ordained deacon by Bishop J. O. Andrew. In 1864, at Tuskegee, Ala., he was ordained to elder's orders by Bishop Andrew.

We have no account of Brother Bell's labors as a minister of the gospel from 1864 to 1870, when he was appointed presiding elder of the Lafayette Dis-

trict, which he served for four consecutive years with an acceptability distinguished by important results.

In November, 1888, the North Alabama Conference convened in Anniston, at which time Brother Bell received his last appointment, Blount Springs

REV. L. R. BELL.

and Warrior. His health began to fail in the early part of that year, and soon he had to cease from labor. Earnestness and a transparent sincerity, breathing a spirit of love, were the chief characteristics of his preaching. A brother once paid him a high compliment when he said: "Largus Bell preaches to save souls." He labored as a Methodist preacher

thirty-one years; and while it was his lot to serve many hard appointments, he did it cheerfully for the love of God and the salvation of men. His deep piety, his manifest earnestness and solicitude for the salvation of souls charged him with a revival power that was at times truly wonderful.

We learn that in 1865 he held a meeting at Parson's Chapel, in Tallapoosa County, where in ten days more than one hundred souls were savingly converted to God. And from the same source we learn that in 1876 he held a meeting at Munford, Talladega County, where, under his ministry, one hundred and sixty-four were converted and joined the Church. The same author tells us that he was a man of marvelous faith, strong in prayer, modest in manner, true to his Church, affectionate in his family, and wholly consecrated to the work of the ministry. His sufferings were long and severe, but were borne with Christian fortitude and patience. He possessed his faculties in full force to the last. He murmured not at the providence of God. As the end approached, he called his family about him and blessed them, telling them to meet him in heaven.

REV. CICERO LEWIS DOBBS.

REV. CICERO LEWIS DOBBS, son of James G. and Ruth Dobbs, was born in Franklin County, Ga., August 3, 1831. When but a small boy he removed with his parents to DeKalb County, Ala., and located at Lebanon, which soon became the county seat of DeKalb County. In the vicinity of this little village he grew to manhood.

The home environments of Brother Dobbs were not conducive to religious aspirations. His father was not a Christian; and while he provided for the natural he could not supply the spiritual needs of his children. Death claimed the mother when the child had barely passed his seventh year. She was a pure, good woman, and a Methodist of the most methodic type. She had been trained under the masters so distinguished in Georgia Methodism—men whose names are known and read and whose power is felt throughout Episcopal Methodism. She sat under the ministry of such men as Dr. Lovick Pierce, Bishop Andrew, and William J. Parks, the latter having married her older sister, Naomi Prickett. Although taken from her loved ones when the subject of this sketch was at such a tender age, the influence of her godly life was not lost upon him. Left without a guide and counselor, he was still under that influence whose im-

press had already been stamped upon him and whose power never left him.

Brother Dobbs was converted in the summer of 1852 and joined the M. E. Church, South, at Bethel Church, near Nicholson's Gap, DeKalb County, Ala., under the ministry of John D. Warrell, of the Alabama Conference. He was licensed to preach at a Quarterly Conference on the Lebanon Circuit, held at Van Buren, September 15, 1855; Charles Strider, presiding elder, and Peter J. Walker, Secretary.

During the year 1856 he was employed as a supply on the Black Oak Mission, in what was then the Blountsville District. In the early part of 1857 he went to school, and in December of that year was received on trial into the Alabama Conference, held at Selma. His first charge was the Hancock Mission, in the Blountsville District. This mission embraced parts of the counties of Blount, Walker, Winston, and Cullman. On October 25, 1858, he was united in marriage to Miss Martha C. Williams, daughter of Rev. Uriah and Susan Williams. His next charge was the Gadsden Circuit. This charge then had ten appointments, which were filled every two weeks. At the close of the year 1859 Conference met at Eufaula. Having stood an approved examination, he was ordained a deacon by Bishop Kavanaugh on December 4, and was sent to the Athens Circuit, Monroe County, Miss. In 1861 he served the Cedar Bluff Circuit. At the

close of this year Conference met in Greensboro; and having passed an approved examination, he was ordained an elder by Bishop Early on December 15, and was returned to the Cedar Bluff Circuit.

REV. C. L. DOBBS.

The preacher appointed to the Gadsden Circuit having failed to reach his appointment, Brother Dobbs was put in charge of that circuit in connection with his own, keeping two separate Quarterly Conference records and filling each appointment on both

circuits once a month. In 1863 he served the Center Circuit, in Cherokee County, and in 1864 he served the same charge, with the Cross Plains Circuit added. In 1865 he was sent as a missionary to the army; in 1866-67 he served the Cahaba Valley Circuit; in 1868-69, the White Plains Circuit; in 1870-71, the Lawrenceville Circuit. In the fall of 1871 he transferred to the North Alabama Conference, and was sent to the Fayetteville Circuit, which charge he served two years. From 1874 to 1877 he was on the Columbia Circuit. During the summer of 1877 he was called to mourn the death of his wife, who, after a short illness, died at the home of her father, in Wills Valley, near Porterville, Ala. In 1878 he was in charge of the Alexander City Circuit, which he served two years. On September 3 of this year he was again married, to Miss Laura E. Dean. Of this marriage were born two children, Charles Lewis and Cicero C. Dobbs, both of whom died in infancy.

Brother Dobbs served the Oak Bowery Circuit in 1880-83, the Alexander Circuit in 1884-85, the Talladega Circuit in 1886, the Goodwater Circuit in 1887-89, the Lineville Circuit in 1890-92, and Calera and Helena Circuit in 1893-94. He served acceptably the Montevallo Circuit in 1895, and had just fully entered upon the work of 1896 on the same charge when he was taken with a slight attack of pneumonia which yielded to treatment in a few days. When his friends thought him almost

well again, and when he himself felt sure that the danger point was passed and that soon he would be up and ready for work, the summons came and called him hence without a moment's warning. Heart failure was the immediate cause of his death. He possessed those traits of character that make men lovable. In him was no guilt, but the sincerity of his thoughts and conduct was as transparent as light, because he lived in this clear light of Christian candor that makes men "known and read of all men." Modesty and humility were strong characteristics of this man of God. He never chose for himself any chief place in the Church. He only sought such position as would enable him to do the best for his Lord. He counted all things but loss for the excellency of his Lord. If any one word more than another can express the true character of Brother Dobbs as a minister, that word is "service." From his Master he had learned the lesson not to be above service to his brethren. Such a spirit lends beauty to human character and makes the universal brotherhood of mankind a tangible reality.

Brother Dobbs, for the most part, served large circuits where toil and exposure were always abundant; yet he was never heard to murmur, but "endured hardness as a good soldier of Jesus." The spirit of the man was one of his chief charms. His was not the stoical service of one who was driven to his task, but was the glad, cheerful service

of one who had a passion for winning souls, of one who knew the fellowship of his Lord, and was inspired by the glory of laboring together with him. He loved men, not for what they might do for him, but for what he could do for them. As a pastor he was a true undershepherd. When the news of his death was first heard in a certain community where he was well known, especially by the children, a mere child, with signs of deep emotion, was heard to say: "Brother Dobbs loved little children." The incident speaks much for his qualification as a pastor and for the man himself, for it has been truly said that there is much good in a man whom a child trusts.

Brother Dobbs was no ordinary preacher. He preached a pure, simple gospel that was in demonstration of the Spirit and of power. His pulpit ministrations never failed to edify. He fed his people. To the last there were freshness and fire and saving power in his preaching. There were two interests of the Church that lay very near to his heart: the one the work of missions, the other the care of the Conference claimants. He took special interest in the Woman's Missionary Society. Wherever he went that society prospered. The superannuated preachers and the widows and orphans of preachers never had a better friend in the North Alabama Conference that he. A brother who knew him well said: "I have seen him

burst into a flood of tears when he saw how far short the meager collections came of meeting the real wants of our Conference claimants."

Our brother wrought long, laboriously, and well. He lived without a stain upon his Christian character. He died rich in good works and in the triumphs of a Christian faith.

JEREMIAH G. GURLEY.

THE memoir of Brother Gurley was not reported in the General Minutes, from which we have obtained most of our data, and consequently but little can be said concerning his early life. He was received on trial into the Alabama Conference in December, 1860, and continued in this Conference up to its division into the Montgomery and Mobile Conferences. His membership fell in the Mobile Conference, and he continued in the regular work in this Conference till the North Alabama Conference was organized, in November, 1870, at which time he cast his lot with this Conference at its first session and remained with it the remainder of his life. He missed only one year from active work (1882), in which his health failed and he asked for the superannuate relation. At the following session of his Conference he reported for duty, and was appointed to the Birmingham City Mission. But his work was done. Before the next roll call of his Conference he had answered the last call of the Master, which was: "Come up higher."

Brother Gurley served the following charges in the Alabama and Mobile Conferences: Fayette Circuit, Moscow (two years), Bexar Circuit, Moscow, Jasper District, Elyton and Irondale (two years), and Jones's Valley Circuit. His first appointment in

the North Alabama Conference was Jonesboro, then Northport, Guntersville District (four years), Decatur District (one year), Montevallo Circuit, and Coketon Circuit. Then, after one year of rest, he was appointed to the Birmingham City Mission, his last appointment.

J. G. Gurley was a genial, companionable brother. This fact gave him peculiar fitness for his great work. He drew men to him, and knew how to "overcome evil with good." He knew the Scriptures and preached the gospel accordingly. His record is on high. Peace to his ashes and blessings on his memory!

REV. JOHN BAXTER STEVENSON.

REV. JOHN BAXTER STEVENSON was born in Giles County, Tenn., December 17, 1821. He was the son of Rev. Elam and Lydia Stevenson. His father was one of the pioneer local preachers in that part of Tennessee. The religious belief of his paternal ancestry was Presbyterian, and that of his maternal ancestry Protestant Episcopal. But in early life his parents were both converted and joined the Methodist Church. His father was licensed to preach in 1813, and sustained the relation of a faithful and useful local preacher for more than half a century. Like most of the old-time Methodists, he held strictly to the doctrine of infant baptism and practiced it in his family. Of course John was baptized in his infancy.

The family government of the home where J. B. Stevenson was reared was patriarchal in its character, the paternal priest offering up morning and evening sacrifices of holy worship with unswerving regularity, which consisted in reading the Scriptures, singing a hymn, and offering prayer. In 1832 John B. united with the Church on probation, and was received by James B. McFerrin, presiding elder. In 1834 he was converted at old Pisgah Camp Ground. He was drawn into the pure light of sound conversion by listening to two ser-

mons, one of them preached by John B. McFerrin and the other by Hartwell H. Brown. He held his membership at old Bee Spring Church, that old historic place of worship for almost a century, until he joined the Conference. It is said that his first public prayer was offered at his father's family altar. He was licensed to exhort on July 22, 1843, licensed to preach on September 2 of the same year, and recommended to the Conference to be received on trial. He had a severe struggle between his convictions of duty and what seemed to him an overwhelming consciousness of his own incompetency for the work of the ministry, and on this rock he would perhaps have been fatally wrecked but for the timely interposition of a friend and brother who came to his rescue with kind words of encouragement. He was admitted on trial into the Tennessee Conference in October, 1843, and appointed to the Bellefonte Circuit as junior preacher under Cornelius McGuire. This circuit had twenty-eight appointments to be filled in four weeks. He at first met with some discouragements on this work on account of some careless remarks by one or two official members of the Church, such as: "Brother Stevenson had just as well quit and go home, for he can never make a preacher." But the opposition so carelessly expressed did not drive him from the field; on the contrary, he had many seals to his ministry even during that year.

In 1844 Brother Stevenson was appointed junior

preacher on the Marshall Circuit, another four weeks' work with twenty-two appointments. This

REV. JOHN B. STEVENSON.

was a year of great success, some two hundred souls being converted. In 1845 he was received into full connection in the Conference and elected

to deacon's orders, but was not ordained, no bishop being present. He was then appointed to the Wartrace Circuit, a work of fifteen appointments to be filled in three weeks. A hundred or more were added to the Church this year. At the Conference session of this year he was ordained deacon by Bishop Andrew. The next year he was in charge of Bedford Circuit, I. C. Woodward, junior preacher. They had about a hundred conversions this year. At the following Conference he was elected and ordained elder, Bishop Paine ordaining him. His next appointment was Hickory Creek Circuit, another three weeks' circuit with fifteen Churches. He had about one hundred additions to the Church this year. The next year he traveled Russellville Circuit, a two weeks' work with seven Churches. The next year he was again on the Bellefonte Circuit, with W. P. Warren as junior preacher. They had twenty-two appointments to be filled in four weeks.

In June, 1850, Brother Stevenson was married to Miss Eleanor G. Shriver, of Bedford County, Tenn. He had been traveling seven years, and his diary says that during that time he had preached about fourteen hundred sermons, witnessed more than one thousand conversions, received about five hundred into the Church, traveled between twelve and fourteen thousand miles on horseback, and had received about $550. His next charge was Montgomery Circuit, with twelve appointments to be

filled in two weeks. One new appointment was added to the work during the year. Before the year was out his health failed in a measure, but he continued to labor as best he could. His health was sufficiently restored by the end of the year to take another appointment, and he was assigned to the Hickory Creek Circuit for the second time, with George D. Guinn as junior preacher. Here his wife's health failed so that she could not remain with him on the work, and he left her at her father's, about thirty-five miles from his work. But he labored on faithfully to the end of the year, and had great success. The next year he was sent to the Woodbury Circuit, a new work that had to be organized, which he did with great success, though his wife's condition was not improved, and his salary was so meager that he had to labor with his own hands five days in the week to pay for his wife's board and medical treatment. But such were his zeal and faithful application to his work that before the year was ended he had formed fifteen appointments, which he filled every two weeks, and the Lord crowned his work with many conversions.

The next two years he traveled the Wesley Circuit, with nine appointments to be filled in two weeks. Here he also had great success. During his second year on this work his throat became so much affected that he proposed to his presiding elder to give up the work; but his elder insisted on

his holding on and doing what he could. He did so; and when he was not able to preach he would hold a class meeting, and so carried on the work the remainder of the year. At the end of the year he asked the Conference to grant him the supernumerary relation, which was done, and he continued in that relation for quite a number of years.

In the meantime the war broke out, and he left Tennessee with the army; and while a refugee in North Carolina he served the Luray Circuit as a supply. This he did for nearly two years. On his return to his native State at the close of the war he found his wife in an advanced stage of consumption, and on March 6, 1866, she passed away.

At the session of the Tennessee Conference held at Huntsville, Ala., in 1866 Brother Stevenson reported for duty, and was sent to the Florence Station, which he served one year with marked success. On October 8, 1867, he was married to Miss Sallie C. Munn. At the following session of the Tennessee Conference he was appointed to the Florence District, which he served two years. He next served the Valley Station for two years as a member of the Tennessee Conference. In November, 1870, the North Alabama Conference was organized, of which he became a member, and was reappointed to the Valley Station, which he served for two more years (making four in all) consecutively. Then he was again appointed to the Florence District, which he served three years; then to Oxford Circuit, two

years; then to the Lafayette District, four years; then to Alexandria, one year; then to the Birmingham Circuit, one year; then to the Munford Circuit, three years; then to the Roanoke Circuit, and was nearing the completion of his third year when the Master, whom he had served so long and faithfully, called him from labor to reward and bade him come up higher. "He fell but felt no fear." "His sword was in his hand, still warm with the recent fight." He met the monster death bravely. His parsonage home was near and in plain view of the Roanoke Cemetery. One day, standing on the front porch, he called the attention of his family and pointed out to them the exact spot where he wanted to be buried. There they deposited his weary, afflicted body, but the immortal spirit of John Baxter Stevenson had passed into the upper sanctuary to be at rest forever.

Brother Stevenson was a solid man. Perhaps no other word is so expressive of the man in every sense—a clear head, sound judgment, unimpeachable piety, indomitable energy, a strong will, ardent convictions of duty, with an unflinching courage of those convictions. While he was not infallible, he came near being one of whom it might be truly said that "even his failings leaned to virtue's side." He was warm in his fraternal attachments, gentle and fatherly in his intercourse with the young and the weak. Especially was he the friend and wise counselor of young preachers. As a preacher

he was clear and strong. He had a clear conception of the vital truths of Christianity and preached them boldly. His wife survived him only a few years, and followed him to that better land where their happy companionship began anew to be severed no more forever. The four sons still live to honor the name of their glorified parents. They represent four honorable and useful callings — a teacher, Leon M. Stevenson; an editor, Olin H. Stevenson; a physician, Worth W. Stevenson; and a preacher, Henry M. Stevenson, who wears with honor his father's ministerial mantle, and is at this time pastor of the Holmes Street Methodist Church, Huntsville, Ala.

REV. NATHANIEL HENDERSON SELF.

REV. N. H. SELF was born in Jefferson County, Ala., October 25, 1828; and died suddenly of heart failure on November 19, 1894. When about nine years old he joined the Methodist Church. In 1846 he was licensed to exhort, and two years later he was licensed to preach. In the latter part of 1855 he was admitted on trial into the Alabama Conference. Two years afterwards he was admitted into full connection. He traveled consecutively for seven years, and during that time he served three pastoral charges—viz., Jasper, Murphree's Valley, and Harpersville Circuits. He then located and remained a local preacher for seventeen years, preaching wherever and whenever opportunity offered. For two years of that time he supplied circuits adjacent to his home. In 1879 he applied to the North Alabama Conference for readmission, which request was granted, and for ten years or perhaps eleven he served the following charges: Chandler's Springs Mission, one year; Pelham Circuit, three years; Pinckneyville Circuit, two years; Mountain Mission, one year; Oxanna Mission, one year; and Elkmont Circuit, one year. He also served the Birmingham Circuit, but the time is not given in the record.

In 1891 Brother Self was given the superannuate

relation, in which he continued the remainder of his life. He made his home at Wilsonville, Shelby County, Ala. His family was large and he was poor, but his was a happy home. While he was not a highly educated man, yet he was well informed as to the doctrines and polity of the Church at whose altars he ministered. He administered the ordinances of the Church and taught the doctrines of the same with intelligence and propriety. Such a life as his does not need a dying testimony for the consolation of his family and friends; for they knew him to be a man of God, and therefore they knew he was ready to go when the sudden call of the Master came.

REV. JOHN B. GREGORY, D.D.

REV. JOHN B. GREGORY, D.D., was born in Pickens County, Ala., September 12, 1853; and died in the city of Tuscaloosa on March 3, 1899. Dr. Gregory was converted and received into the Methodist Church at Wesley Chapel, Northport Circuit, during the summer of 1873, under the ministry of Rev. James E. Andrews. A few weeks after his conversion he was licensed to preach at Union Chapel, on the same circuit. At the following session of the North Alabama Conference, held at Talladega, Ala., he was admitted on trial and appointed to the Blue Mountain Mission, which he served during 1874. In 1875 he served Socapatoy Circuit. In 1876 he was again on the same circuit; but his health failed, and he gave up the work for the remainder of the year. In 1877 he served Sheffield and North River Mission; 1878, Valley Head Circuit; 1879, Asheville Circuit; 1880-82, Birmingham Circuit; 1883, Talladega Station; 1884-85, Athens Station; 1886, Huntsville District; 1887, Florence Station; 1888-89, Wesley Chapel; 1890, Huntsville Station. In 1891 he was superannuated. In 1892-93 he served St. John's; 1894-97, Gadsden Station; 1898, Decatur Station; 1899, Tuscaloosa District. This was his last appointment.

Dr. Gregory was a modest man. He had convictions and held to them tenaciously, but never boastingly thrust them upon others. He was deeply pious, but sometimes rather gloomy and despondent. This may be attributed to his poor health. His friends say that he never was known to indulge in levity, yet he was delightfully companionable. His words and conduct were always chaste and pure. Sycophancy and fawning he detested. He was not a place seeker, but always accepted with fidelity the lot that fell to him and did his work the best he could under the continual burden of poor health. He was preëminently free from malice, guile, and hypocrisy. He lived and died without reproach and left to his family the rich inheritance of a good name.

As a preacher Brother Gregory was above the average. In the administration of the affairs of the Church he was conservative but firm. He never attempted the sensational in the work of the Church.

Perhaps Dr. Gregory's most successful year's work was at Decatur. The splendid new church house in which that congregation now worships was enterprised and built during that year. On receiving his appointment to the Tuscaloosa District he entered upon the work with cheerfulness and hope. But, alas! three short months ended his ministerial career. From the district parsonage in Tuscaloosa his gentle spirit went to God who gave it,

and his dust sleeps in Oak Hill Cemetery, in the city of Birmingham.

Dr. Gregory was married to Miss Sue Cain on

DR. JOHN B. GREGORY.

April 7, 1875. Of this union nine children were born, eight of whom were living at the time of his death. The degree of D.D. was conferred upon

Brother Gregory in 1889 by the Southern University at Greensboro, Ala. He wore the title with modesty. It made no difference in his bearing toward his brethren of the ministry or the people. By some Dr. Gregory was thought to be afflicted with hypochondria, but he was a *sick man* all the time. He was nearly seven years in completing the course of study prescribed for young ministers, because of the heavy burden of real affliction that he had to carry. These heavy afflictions finally carried him into a premature grave. If his physical strength had been equal to his mental capacity, he might have stood in the front rank of intellectuality with the great men of his day. But with all of his disadvantages he was faithful to duty and died at his post leading the hosts of Israel to battle.

REV. JOHN W. CHRISTIAN.

THE subject of this sketch was born in Meriwether County, Ga., and was nearly thirty-eight years old at the time of his death. He was converted in early manhood and brought into the Church under the ministry of Rev. L. R. Bell; licensed to preach by the Quarterly Conference of the Pinckneyville Circuit on October 17, 1868; ordained deacon by Bishop Doggett and admitted on trial into the North Alabama Conference at Tuscaloosa November, 1872; ordained elder by Bishop McTyeire at Decatur in December, 1876; and elected editor of the *Alabama Christian Advocate* in 1881. His first appointment was the Fredonia Circuit, where he remained three years, doing faithful and successful work. While here, on December 23, 1874, he was happily married to Miss M. F. Hines. In 1876-77 he was stationed at Montevallo, and in 1878-81 he served the Birmingham Station. This ended his pastoral work. Then, over his protest, he was elected editor, and only accepted the responsible position on the earnest solicitation of his brethren. In this, as in every other trust committed to him by the Church, he was faithful and successful; and though burdened with the weight of many physical infirmities, he met with great acceptability the demands of his new position, until

he "ceased at once to work and live." The confinement of editorial work was not suited to his frail constitution, and he had determined to retire from this office at the meeting of the Committee of Publication on October 17 and return to regular pastoral work. It was in the pastorate that he had been eminently useful; this was his loved employ, and he longed to be in the field again. He liked to preach the gospel, and was a noble type of the Methodist ministry. As a preacher he was plain, practical, logical, earnest. He was thoroughly Arminian in doctrine, and had the profoundest convictions of the truth of the gospel and of ministerial responsibility. He believed and therefore spoke. Hence he was fearless in denouncing error and faithful in defending the truth. If men approved, well; if not, he was at peace with himself and his Master, and none of these things moved him. No vexatious questionings disturbed his mind or troubled his heart. His perfect equanimity of mind and spirit shone with marvelous beauty and singular constancy. This was all the more beautiful because he was of a nervous temperament, and it was only by the most manly self-discipline, by the grace of God, that he became the embodiment of self-possession and deliberation. When it is remembered that he was severely afflicted with asthma from childhood, it would not be surprising if he had been gloomy and morose. But not so. He had a cheerful face and a happy heart,

and never burdened his friends with the sad tale of his sufferings. Like the true Christian philosopher that he was, he understood his mission in the world to be the ministry of light and joy and hope to humanity, and nobly did he serve his generation in this regard. If "greatness of character is capacity for pain," then he was great, and all the more so in that he kept his sufferings in his own bosom. The honorary degree of Doctor of Divinity was conferred upon him by Hiwassee College. This distinction was worthily bestowed and worn with humility.

As a man Brother Christian possessed all those virtues than enter into the character of true manhood. In him were blended the tenderness and affection of a woman and the courage and fortitude of the hero. His spirit was perfectly transparent; he would not flatter you, and he was incapable of deception. To know him well was to love him; and if any did not love him, it was because they did not know him. But it was in his Christian life that he stood preëminent among men. Here he magnified the grace of God. He was not very emotional, but the strong undercurrents of salvation that flowed through his soul could not be hid. You could not come in contact with him without being impressed with his great spirituality. His sublime faith, profound humility, great patience, gentleness, purity, love—all marked him as a man of God, "an Israelite indeed, in whom there was no

guile." It is no matter of wonder that such a man was ready when the summons came. Among his last utterances touching his spiritual condition were words like these: "As to the future I have no care, no fear. I am assured that I will get to heaven. I have no doubt on the subject." And with emphasis he added: "I have attained unto the grace of *assurance.*"

Some months before he died he had a very serious spell of sickness, and those who were watching by his bedside thought he was really dead. But they administered a stimulant in the hope of reviving him, and so it did. On returning to consciousness he exclaimed: "What have you done it for? I had gotten to the beautiful gate, and I heard Sister Sack call Sister Clem and say: 'Jim has come.' " These two sisters had previously died. This incident was told to the parents of Rev. J. F. Sturdivant, D.D., who lived near the home of Dr. Christian's parents. Verily, heaven's gate is near to the dying saint. Brother Christian died in Birmingham, Ala., October 7, 1882.

REV. BENJAMIN FRANKLIN LEA.

BROTHER B. F. LEA was born in Wilson County, Tenn., March 17, 1832. His parents were devout Christians, and there were two daughters and four sons born to them. Frank, as he was called, was the oldest of the boys. He embraced religion in the fall of 1844 at Walnut Grove Church, near Lebanon, Tenn., and joined the Cumberland Presbyterian Church with his parents. His father died, and his mother moved with her children to Indiana, where he united with the Methodists in 1854, and was made class leader, which office he filled well till he entered the pastorate. In 1855 Brother Lea returned to Tennessee and became a citizen of Nashville and a member of the Elysian Grove charge. Here in 1858 he was licensed to exhort by Rev. William Large, preacher in charge. He was licensed to preach on August 4, 1860, by Rev. A. S. Riggs, presiding elder. He was ordained a deacon in the Methodist Episcopal Church, South, by Bishop McTyeire on October 28, 1866, and in 1871 was set apart to the office of an elder in the Church of God by Bishop G. F. Pierce in Florence, Ala., at the request of the North Alabama Conference.

During the Civil War Brother Lea was in the army three years and six months, battling for what

he thought to be his country's honor and rights. Eight months he suffered in a Northern prison. In 1865 he was recommended to the Tennessee Conference by his Quarterly Conference. But a hard spell of sickness prevented his entering upon the work of an itinerant preacher till 1867. His first charge was the Coffeetown (now Langston) Circuit, and his second was the Larkinsville Circuit. On these two charges he remained till the North Alabama Conference was formed. His lot fell in this last-named body, and here he did for us twenty-one successful years' service, to the joy of the charges served by him. Madison, Meridian, Danville, Somerville, Jones's Valley, and Jonesboro Circuits had his useful services, and were greatly blessed. His last two years' work was in the Fayette Station. Nowhere did our dear brother impress himself on the Church more graciously than in this station. Though greatly reduced in strength by affliction of his throat, yet such was his earnest devotion to his work and deep solicitude for the salvation of his people that all loved him dearly.

Brother Lea was not a classical scholar such as the schools make; but he was a man who read much and thought more. He understood the scriptural plan of salvation and taught it so plainly that many were induced to embrace it and be saved by it. His sermons were clear, forceful, and edifying. His language was pure English and his ser-

mons were highly scriptural. So familiar was he with the language of the Bible that in sermon, prayer, and conversation he used the divine words so well that one felt that he lived in the holy, scriptural atmosphere. He was not a genius, but he was a skillful workman. He also excelled in song. It would not be exaggerating to say that Brother Lea sang more people into the Church and up to heaven than most of us are able to save with all other agencies. As a pastor he had few equals. He saw all, knew all, and visited all in his charge, Methodists and all others. All loved and honored him. So pure was his spirit, so devout his life, and so true his deportment that all saw in him a copy of Christ and acknowledged it.

Brother Lea was married to Miss Elizabeth Rebecca Blankenship in 1852. She was a good woman, sent of the Lord to bless his life and aid him in his work of saving souls. Two daughters and two sons remain but to follow on after him. A few weeks before his death he sent for a special friend, Rev. A. G. Copeland (now deceased), in order that he might deliver to him his dying message to his brethren of the Conference. When Brother Copeland entered his room, he embraced and even kissed him affectionately and said: "I am glad you have come. I have prayed to see you and give you my last message to my brethren of the Conference. Tell them that when they meet next I shall

be in heaven. Tell them that the gospel I have preached these many years sustains and comforts me now as I am nearing the last river. Christ is mine and I am his. Glory to his name! Tell them I love them fervently with a pure heart. I shall watch and wait for them at the beautiful gate. God bless them every one!" Brother Lea died August 7, 1891.

REV. DANIEL S. M'DONALD.

REV. D. S. M'DONALD was born in Clarke County, Ala., January 13, 1836; and died at Madison Station, Ala., December 22, 1895. He joined the Alabama Conference at Selma, Ala., in December, 1857. During the next year he was junior preacher on the Village Circuit, Mobile District. In 1859 he served the Pikeville Mission, in the Blountsville District. At the end of that year he was received into full connection in the Conference and ordained deacon. In 1860 he served the Jasper Circuit; 1861, Montgomery (colored charge). At the session of the Conference of that year he was ordained elder at Selma, Ala. In 1862-63 he served the Snow Hill Circuit; 1864-66, Oak Hill Circuit; 1867-69, Harpersville Circuit; 1870-72, Shelby Iron Works; 1873, Jasper Circuit; 1874-76, Northport Circuit. He then located; but nearly or quite all of the time he was in the local ranks he served as a supply on some charge near where he resided. He was readmitted in December, 1879, and during the following year (1880) he was in charge of the Fayette Circuit. In 1881-84 he served Carrollton Circuit; 1885-86, Gordo Circuit; 1887-88, Valley Station; 1889-91, Town Creek; 1892-94, Cullman Station. In 1895 he was appointed to Madison Station, and discharged the duties of a

pastor there until May, when his health failed, and for many long and weary days he suffered and declined. On Sunday morning of the date above given he passed quietly away. His dust reposes in the cemetery at Madison, in Madison County, Ala.

Brother McDonald was a man of very pleasant manners, sweet Christian spirit, cheerful disposition, firm principles, a true friend without guile or malice. He led a pure life, maintaining a reputation above reproach and suspicion. He was a good shepherd, giving attentive heed to the flock of which he was overseer. He set things in good order by a careful administration of the affairs of the pastoral charge to which he was appointed. He preached righteousness and taught the people the pure system of salvation.

REV. GEORGE JACKSON MASON.

REV. GEORGE JACKSON MASON was born in Caswell County, N. C., July 21, 1816. In his boyhood his parents moved to Smith County, Tenn., and in 1838 to Shelby County, Ala., where he died in 1908. On August 7, 1839, he was married to Celia A. Williams. They lived happily together for more than half a century. From this union two children were reared—I. D. Mason, who for many years was an honored lay member of this Conference, but whose decease preceded that of his father by several years, and Mrs. Wood, with whom he spent the last years of his life.

Brother Mason was licensed to exhort in 1842, and was licensed to preach in 1850. He joined the Alabama Conference at Talladega in 1854. During his active ministry he served the following charges: Asheville Circuit, 1855; Hanover Mission, 1856; Coosa River Mission, 1857; White Plains Circuit, 1858; Scottsville Circuit, 1859; Big Sandy Circuit, 1860; Jones Valley Circuit, 1861; Oak Mountain, 1862-63; Montevallo Circuit, 1864-65; Oak Mountain Circuit, 1866; Socapatoy and Chandler Springs, 1867-69; Chandler Springs, 1870-71. With the exception of the latter part of the year 1866, when his health failed and he had to give up his work, he spent seventeen consecutive

years in the itinerant service. At the close of the year 1871 he was disabled because of throat trouble, so that he was placed in the superannuate relation. In this relation he remained to the end of his life.

The Mason family was of Welch ancestry. Brother Mason's father, David Grooms Mason, was a carpenter and a weaver.

From the records that we have it appears that four months' schooling was the limit of Brother Mason's educational advantages. But by hard study at home he acquired a liberal English education. In physique he stood out as a mighty giant in the forest of men. He was tall, erect, muscular—just such a one as withstands the ravages of disease for many decades. Except for his throat, he was robust of body to a very old age.

At a camp meeting at Camp Springs, N. C., at the age of nineteen, he was converted to Christ. The joy of the Lord was his strength in life's duties. In the declining years of his life he had an abiding peace in the presence of Christ.

While able to remain in the active ministry but a few years, Brother Mason was ever faithful to his Lord and his Church. In 1838 he joined Good Hope Church by certificate, and his name remained there to the day of his death. The impress of his Christian life has been left upon the community where he spent most of his life. His whole life was one of unwavering faith in God.

REV. W. C. HEARN, D.D.

REV. WILLIAM CROGHAN HEARN, D.D., was born in Tuscaloosa, Ala., January 23, 1829. At the age of seventeen he volunteered for the war with Mexico and served as a brave young soldier with the American forces through that struggle. In 1849 he enlisted as a soldier of the Cross, giving God his heart and joining the Methodist Church. In 1850 he was married to Lucy Peterson, a worthy, noble woman who was his helpmeet and companion for fifty years. In 1854 he was licensed to preach and was admitted into the Alabama Conference at its session in Talladega. Dr. Hearn came from preaching stock. His father's brother, Ebenezer Hearn, came as a missionary to Alabama when it was a roadless forest filled with wild beasts and savage red men, with here and there a settlement of pioneers. To no man, perhaps, does Alabama Methodism owe more than to this heroic spirit, Ebenezer Hearn.

Admitted into the Conference, W. C. Hearn did faithful service on circuits until the great Civil War, when he entered the Confederate army as a chaplain. So strong were his convictions and so martial was the spirit within him that the chaplain became a captain and later a lieutenant colonel. It was not his disposition to boast of his bravery. But

one thing is certain: he never shirked duty, shunned the enemy, nor avoided a fight.

The war closing, he returned to his ministry. He served successively Demopolis and Dayton, Ala., Columbus, Miss., Pine Bluff and Little Rock, Ark., and Denver, Colo. Returning to Alabama, he was pastor of the First Church, Birmingham, then of Huntsville and Talladega. In 1885, his health having become permanently impaired, he took the superannuate relation, making his home in Talladega, where he remained till his death, March 22, 1908.

There were born to Dr. and Mrs. Hearn seven children. The entire family, except one son, W. D. Hearn, of Pine Bluff, Ark., has passed over the river.

There were many beautiful traits in Dr. Hearn's character. He loved little children and they loved him. He was a warm friend, and for a friend he was ready to make any sacrifice. He had a special fondness for young men. This love for young men led him into their military companies and fraternal organizations, and he was their chaplain in all of these orders. The young men respected him, and his presence and prayers had a restraining, helpful influence over them. He was optimistic in his visions of the future. While he saw many evils, yet his faith in God and man made him believe that right would triumph. He would not permit himself to grow old. He liked to say: "I am seventy-nine years young." In his last illness, which was of several

weeks' duration, he expressed himself as "willing to live, but ready to die." In his delirium shortly before the end he lived over some of the stirring events of his long life. He was in the midst of the battle, in the shock of the conflict. His orders to his men were given and then the victory won. He was ministering unto the wounded and dying. Then the scene would change. He was once more the ambassador of Christ, once more he was persuading men at the camp meeting. Under the brush arbor he preached and sang and shouted. He saw the altar crowded with penitents; he made room for others coming. The watchers at his side could not keep him in bed. In spite of them he would leap up and throw himself on his knees and cry aloud in prayer for the salvation of men. And thus he came down to die.

Dr. Hearn was very human, impulsive, emotional, quick to speak, hasty to act, full of temper. His life was not free from mistakes. His nature seems to have been very much like that of the apostle Peter. But the Master was patient with Peter, and the result is known. The Lord was also patient with this militant spirit. Granite is difficult to carve, but it is capable of a high degree of polish. God's grace gave Dr. Hearn the victory. This veteran of two wars, this hero of the Cross has met and conquered the last enemy. God giveth his beloved sleep. His body rests beside that of his devoted wife in Talladega Cemetery. Honored be his memory!

REV. EDGAR W. JONES, D.D.

REV. EDGAR WILEY JONES, D.D., was born April 29, 1840; and died February 11, 1908. He was married to Miss Annie Manning in November, 1872. He was licensed to preach in 1870, joined the North Alabama Conference in 1871, and was appointed to the Lineville Circuit for the years 1872-73. In 1874-75 he was appointed to the Louina Circuit; 1876, Daviston Circuit; 1877, Weaver's Station; 1878-79, Lineville Circuit; 1880-83, Hackneyville Circuit; 1884, Hartsell Circuit; 1885, Trinity; 1886-89, Florence District; 1890, Birmingham Circuit; 1891-92, Somerville Circuit; 1893, Camp Hill; 1894, Blount Springs; 1895, Blountsville and Hanceville; 1896, Mount Pinson and Remlap; 1897, Asheville Circuit. At the end of this year he took the superannuate relation.

Dr. Jones was ordained deacon by Bishop Doggett on November 24, 1872, and was ordained elder by Bishop H. N. McTyeire on December 17, 1876. For ten years he was a superannuated preacher, preaching when he could and lecturing often, assisting in revivals, filling the pulpit of any of the pastors at their request when they were absent. He was a true man; he would not do a little thing of the vile sort; he loved the higher and nobler things and labored to attain them. Dr. Jones was a man

of very strong convictions, clear-cut in expressing and courageous in supporting them. No man ever doubted where he stood, for he expressed himself with that boldness that is characteristic of true courage. He stood unmoved and undistrubed by the denunciation of his enemies. He went through the four years from 1861 to 1865, that awful period of carnage and war, as brave a soldier as ever wore the gray. As his courage was beautiful in the defense of his country, it was glorious in the service of his Lord.

Those who read his articles on "The Eighteenth Alabama Regiment" in the *Jones Valley Times* will remember many notable incidents referred to therein of bloody battles, great suffering, and self-denial endured. He established the *Jones Valley Times* in June, 1904. In this new field, at the time he entered it, there seemed to be a demand for just such a man, and in a very few issues of the paper the people found that that man had come upon the arena in the person of Dr. Jones. In this editorial field he proved himself of great worth. He probed into the very center of political corruption, official crookedness and governmental taint, and published it to the world; and while his enemies laughed at his bold, strong utterances, they must admit that his paper did much good in the great prohibition fight in Jefferson County as well as on other lines of reform.

But the most beautiful part of Brother Jones's character was found in those intimate, sacred re-

lationships of husband and father. He loved his home. His wife was dearer than all others. His children were the joy of his heart. In the death of his son I suppose he met one of the severest trials of his life. I doubt if he ever was reconciled to it entirely. His high estimate of womanhood and that degree of courtesy and honor that is called forth from every noble man marked him as a man whose heart and intellect had been touched and fashioned after that of his divine Lord and Master.

To those who were looking for the noble and good in man they found in Dr. E. W. Jones a man of noble worth. But his work is done, his battles fought, and he has been called to receive his reward. As he was descending into the valley of death, speaking to one of his former pastors, he said: "All is right, and I will soon be at rest." "Let me die the death of the righteous, and let my last end be like his."

REV. GEORGE WORTH HAMILTON.

REV. GEORGE WORTH HAMILTON was born in Giles County, Tenn., December 23, 1846, and when quite a boy came to Alabama. He professed religion and joined the Methodist Church in early life. He enlisted in the Confederate army while still a mere boy, and returned home unhurt when the war closed. Of course, under the circumstances, he had little or no education. He went to work and made a crop, sold it and his horse, and started to school. After obtaining a good English education, he followed teaching for a few years. He was licensed to preach in September, 1869, by Rev. J. B. Stevenson, his presiding elder. He was ordained deacon by Bishop Marvin in 1873, and elder by Bishop McTyeire in 1876. He was received on trial into the North Alabama Conference in 1871 and appointed to the Colbert Mission for the year 1872. In 1873 he was appointed to the Waterloo Circuit; 1874, Colbert Mission; 1875, Cypress Circuit; 1876-77, Oakland Circuit; 1878, Frankfort Circuit; 1879-80, Shoal Circuit; 1881-84, Meridianville Circuit; 1885, Vienna Circuit; 1886-87, Somerville Circuit; 1888-89, Elkmont Circuit; 1890-92, Gordo Circuit; 1893-94, Piedmont Circuit; 1895-96, Daviston Circut; 1897-99, Athens Circuit; 1900, Hartsell Cir-

cuit; 1901, supernumerary; 1902-03, Moulton Circuit; 1904, Wilsonville Circuit; 1905, Roanoke Circuit; 1906-07, Rockford Circuit.

Brother Hamilton's health had been failing for several years, and at the session of the Conference at Tuscaloosa in 1907 he asked for and was granted the superannuate relation. Soon after Conference he moved into the John E. Walker superannuate home at Alexander City, where he lingered for only a few months and passed away on February 9, 1908. He was aware of his critical condition and knew that the end was near, but he was ready for the change. The tired soldier, no longer able to battle, laid aside his armor and now wears the crown as a reward of his faithful service. He was a preacher for nearly forty years, and spent about thirty-six of those years in the active itinerant work. He never received a large salary, sometimes scarcely enough to support his family; and yet he gave the Church good service. He cheerfully went to his appointments and did his work well. He was not only faithful, but he was successful. His ministry was blessed to the edification of saints and the salvation of sinners. Brother Hamilton was a good business man. If he had gone out into the world as a business man, he would have succeeded beyond the ordinary. Above all, he was a good man. He loved God fervently with a pure heart. That his Lord said to him, "Well done, good and faithful

servant: . . . enter thou into the joy of thy Lord," there is no doubt.

Brother Hamilton was married to Miss Mattie Thomas on December 5, 1877. To this union nine children were born, six of whom, with their mother, survive.

REV. GEORGE W. HALL.

REV. GEORGE W. HALL was born in Randolph County, Ala., November 30, 1866; and "fell on sleep" at his home in Lineville, Ala., March 2, 1908. He was converted and joined the Methodist Episcopal Church, South, at Pleasant Hill, in the Daviston Circuit, at the age of fifteen years, and at once began an active Christian life, which he continued to the close of his career. He was licensed to preach and admitted on trial into the North Alabama Conference in 1894, and served successively the Graham, Wedowee, Penton, Hackneyville, and Fredonia Circuits, in the Lafayette District. On account of failing health, in 1904 he asked for a transfer to the Indian Mission Conference, and was appointed to the Hastings Circuit, which he served in 1905. Failing to regain his health, he asked for the superannuate relation at the following session of Conference.

In 1907 he was transferred back to his home Conference and granted the superannuate relation. He lingered with us but a few brief months after we received his transfer, and then went up to join the Church triumphant. He was ours, he is ours still in the memory of his pure life and faithful labors.

Brother Hall was married to Miss Dora Jenkins,

of Clay County, Ala., in 1888. His wife died in Oklahoma in 1906 and left him with six helpless children, who are now the wards of the Church which he loved so devotedly and served so faithfully.

Brother Hall was not what the world would call a brilliant man, but he was a man of more than ordinary intellectual endowment, and by close application he became an intelligent, logical, scriptural preacher in spite of the fact that he was deprived of early educational advantages. As a pastor he was methodical, painstaking, and diligent, looking after every interest of the Church in detail. He was universally popular in every charge he was called to serve, because of his clean, manly Christian life and his devotion to the flock of his care. He seemed to make the impression on his people that he sought them and not theirs. This characteristic was one of the secrets of his great success and popularity as a minister and pastor.

REV. ETHELBERT B. NORTON.

REV. ETHELBERT B. NORTON was dedicated to God by his parents in his infancy, converted in his childhood, and grew up a member of the Church. For fifteen years he was engaged in the work of an itinerant minister, during which time he filled various appointments in the Alabama, Montgomery, and North Alabama Conferences.

Brother Norton was a good preacher. His sermons were generally instructive, clear, eloquent, and effective. Few persons could listen unmoved to his earnest appeals and pathetic strains. His voice, being naturally rich in the sweetness and smoothness of its tones, had been cultivated with considerable care, and the effect produced by the inspiration of his song was often greater than that produced by the eloquence of his sermons. But, above all, he excelled as a pastor, committing himself fully to every movement and entering heartily into every enterprise which had for its object the glory of God and the salvation of souls. Among those who stand up for Jesus in the various counties over which he traveled are to be found many seals to his ministry. He sowed bountifully in every field to which he was assigned, and a harvest of thirty, sixty, and a hundredfold will doubtless be gathered into the heavenly garners. The validity of his commission was attested by "living epistles

known and read of all men." Those polished stones in the spiritual building show the impress of his chisel and prove him to have been a master builder. The fitting close of his life work was a sermon from the words, "Prepare to meet thy God." His last

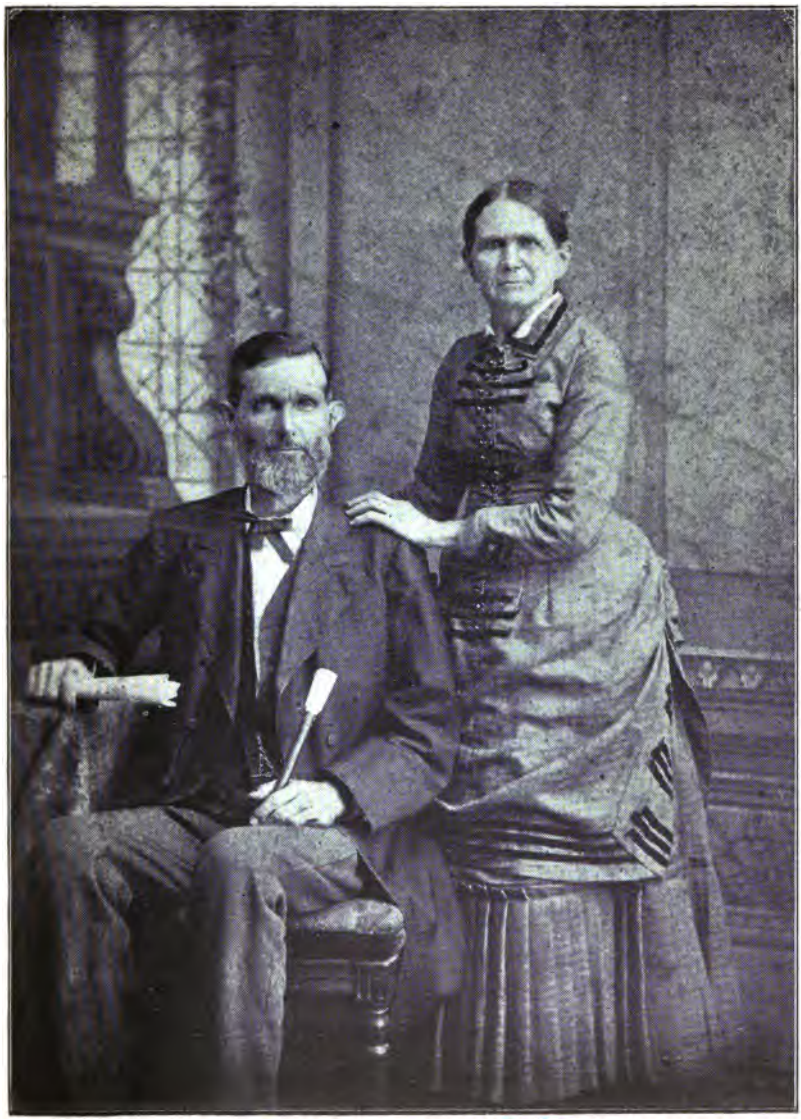
REV. E. B. NORTON.

affliction was severe but brief. The call of the Master was sudden, but he was ready. The ministerial mantle of Brother Norton has fallen upon the two sons, J. W. Norton, the efficient agent for superannuate homes in the North Alabama Conference, and E. B. Norton, Jr., stationed at New Decatur.

REV. ANDERSON G. COPELAND, M.D.

REV. A. G. COPELAND was born in White County, Tenn., October 8, 1826; and died at his home, near Pratt City, Ala., November 20, 1894. Dr. Copeland was converted when about eight years old, and, in his own language, "had conscious experience of the grace of God in his heart." He was licensed to preach when quite young, and was admitted on trial into the Tennessee Conference in October, 1848. He was ordained deacon by Bishop Capers in 1850, and ordained elder by Bishop Andrew in October, 1852.

Dr. Copeland was a graduate M.D. For some reason, after he had traveled seven years as an itinerant preacher, he located and practiced medicine for sixteen years, but did not neglect his holy calling; for during all of the years in which he was engaged in the medical profession he was a faithful and zealous local preacher. A Christian physician is one of God's chief laborers in his vineyard, for he is prepared to minister both to the body and to the soul. Luke, "the beloved physician," was one of St. Paul's companions and helpers during his great missionary work, and is believed to have been the author of one of the principal books of the New Testament Scriptures, the Acts of the Apostles.



REV. A. G. COPELAND AND WIFE.

At Florence, Ala., in 1871 Brother Copeland attached himself to the North Alabama Conference, of which he remained a member during the remainder of his life. During the twenty-three years that he was a member of the North Alabama Conference he served the following charges: In 1872, Danville Circuit; 1873-74, Gordo Circuit; 1875, Blountsville Circuit; 1876-77, Yorkville Circuit; 1878-80, no record; 1881, Russellville Station; 1882-83, Madison Station; 1884-85, Coketon Circuit; 1886-88, Bellview; 1889-91, Woodlawn and Gate City. At the session of the Conference in 1891 he asked for and was granted the superannuate relation. He continued in this relation for three years, and then received his final discharge from all earthly toil and entered into rest.

Dr. Copeland was a good man, a good preacher, and an excellent pastor. With him religion was a divine principle enthroned in the heart and regulating the life. He was truly a devoted husband and father. In all the relations of life he was faithful and in death triumphant.

Dr. Copeland's family consisted of his wife, Mrs. Minnie Johnson Copeland, who stands by him in the engraving as she stood by him in life's labors and sacrifices, and who has since his death gone to join him in the city of God; W. B., R. D., and Hal J. Copeland, their sons, all residents of Birmingham, Ala., worthy sons of their Christian parents. W. B. Copeland was postmaster of Birmingham during

President Cleveland's last administration; City Auditor from January, 1902, to July, 1907; was nominated (which is equivalent to being elected) for Clerk of the Criminal Court of Jefferson County in 1912. D. R. Copeland was Alderman from the Third Ward of the city of Birmingham from January, 1901, to May, 1911. Hal J. Copeland was Chairman of Police of Birmingham from 1908 to 1910. As citizens and officers these gentlemen have the respect and confidence of their fellow citizens, and are an honor to their glorified parents.

REV. E. F. S. ROBERTS.

REV. E. F. S. ROBERTS entered upon his reward in the kingdom of glory on May 1, 1900, in his seventy-third year. He died as he had lived, faithful and full of hope. He was married to Miss Fannie Moses on November 13, 1855, who for nearly forty-five years shared his fortunes and misfortunes and survived him only a few months. The following synopsis of his life is taken from his private diary:

I was converted in the summer of 1838, on Sunday morning, in the old brick church in Columbus, Ga., and joined the Church immediately.

I preached my first sermon in April, 1848. From childhood I felt that I must preach. I ought to have taken up the work earlier, but delayed it till I was twenty years old. Even then, after preaching, or trying to do so, a few times, I became discouraged and gave it up. But I felt: "Woe is me if I preach not the gospel!" I felt awful. My joy was gone; my path was dark. Again I promised the Lord that if he would restore my peace I would take up the cross. The light came. I said: "Glory to God! I'll do what he wants me to do."

I was licensed to preach by Moses Brock, presiding elder, in 1851, and employed as junior preacher on the Houston Circuit, in the Memphis Conference [now embraced in the North Mississippi Conference].

I was admitted on trial into the Memphis Conference in 1852, and appointed junior preacher on the Fulton Circuit, Isham Hearn, pastor. During the summer of that year I was transferred by the presiding elder to the Hickory Flat Circuit, the preacher who was appointed to it having abandoned it.

In the fall of 1853 I was discontinued, and remained in

the local ranks till October, 1866. During that period I was three times employed as a supply—1862 on the Chickasaw Circuit, 1863-64 on the Frankfort Circuit.

In October, 1866, I was admitted on trial into the Tennessee Conference and appointed to Morgan [now Danville] Circuit. In 1867 I was reappointed to the same work.

This, of course, covered the year 1868 up to October. In 1869-70 I was on the Somerville Circuit. In November of 1870 the North Alabama Conference was organized, at which time I was appointed to Van Buren Circuit. In 1872 I traveled Gadsden Circuit; 1873, Fayette Circuit; 1874-76, Vernon Circuit; 1877-79, Bexar Circuit; 1880, Luxapalila Circuit; 1881, Center Star Circuit; 1882-83, Cypress Circuit; 1884-86, Lentzville Circuit; 1887-88, Cypress Circuit.

At the Conference session of 1888 Brother Roberts was placed on the superannuate roll, never again to appear on the effective list, where he had served so long and faithfully. He spent the remainder of his days near the charge he last served, and was known, loved, and honored by the people whom he had served.

Brother Roberts was a good preacher, sound in faith and doctrine, and was always ready and able to give an answer to him who would ask a reason for the faith that was in him. He was more than an ordinary defender of the doctrines of the Scriptures as he believed and taught them. His great age and affliction made it impossible for him to do much preaching the last few years of his life; but he never fully laid down his great commission till he placed it at the Master's feet, honored and without a blot or stain, to receive his crown. For over half

a century he bore aloft the standard of the victorious cross in the midst of the din of battle and strife of arms.

Brother Roberts did not give his life to money-making, and consequently he died poor and homeless, but gained a crown and a kingdom. For the last few months of his life he seemed much troubled at times by the prospect of leaving his family homeless. On Tuesday before he died he seemed to gain a complete victory even over the gloomy thought. He said to Brother C. E. Herigis: "I am entirely willing to leave my family in the hands of God and the North Alabama Conference." Then resignedly he said: "The Lord of all the earth will do right." At one stage of the death scene he seemed to have lost his whereabouts and imagined that he and his family were wanderers from home. But in the midst of his distress at being lost from home he quietly said: "The best of all is, God is with us."

We laid him to rest on May 2 at Wayland Springs, Tenn., to await the resurrection of the just.

REV. THOMAS P. ROBERTS.

REV. THOMAS P. ROBERTS was born in Virginia on September 26, 1826; and died at Columbiana, Shelby County, Ala., August 29, 1901. He went with his father to Pulaski, Tenn., in 1836. In 1847 he took up his abode at Marion, Ala. At the age of sixteen he attained justification and joined the Church under the administration of the Methodists. He first married, in 1853, Miss L. E. Winn, of Greensboro, Ala. After the decease of his first wife, which occurred in 1861, he married, in 1863, Mrs. N. C. Fisher. For more than a third of a century he was in the regular itinerant ministry. His ministry was exercised for the most part in Bibb, Blount, Jefferson, St. Clair, and Talladega Counties. He was a member of the North Alabama Conference from the time of its organization to the time of his death. He was a devoted follower of Christ from the time of his induction into a Christian experience to the day of his translation to a home in the skies. He was characterized by strength. He was strong physically, mentally, and morally. He was capable of great physical endurance. He was a man of good understanding and of sound judgment. In the practical affairs of human life he had clear views, and could make accurate estimate of the value and force of ordinary

resources. His moral character was beautiful and strong. He was noble and inflexible. His open countenance and noble brow marked him as a man of simplicity, sincerity, and purity. He was warm and demonstrative in his greetings and friendships. In his ministry he was diligent and faithful. As an undershepherd he was devoted to the flock committed to his care. Where he exercised his ministry the people respected him, trusted him, and loved him. As a preacher he was not brilliant nor rhetorical, but he was forceful in delivery, wise in utterance, and sound in doctrine. In his ministry he was preëminently successful and useful. Here we shall miss his genial smile and his enthusiastic greeting, but we hope to shake hands with him again in that brighter clime where the saints of all ages in harmony meet. Having served his generation by the will of God, he fell on sleep. The mantle of this prophet of the Lord fell upon his worthy son, T. K. Roberts, of the North Alabama Conference.

REV. CROCKETT GODBEY.

REV. CROCKETT GODBEY was born in Virginia on May 23, 1818; was converted in September, 1841; was licensed to exhort in June, 1842, and was licensed to preach in 1845. He was received into the Holston Conference in 1845; was ordained deacon by Bishop James O. Andrew in 1847, and was ordained elder by the same bishop in 1849.

At the close of the Civil War, during which he served as chaplain in the Confederate army, he refugeed to North Alabama, where he served for some time as a supply, and in 1873 he joined the North Alabama Conference.

After a number of years of faithful service in the regular work, Brother Godbey was granted a superannuate relation, during which time he did what he could until he became so feeble that he had to desist. As a preacher he was above the average, strong in presenting the doctrines of his Church, which he knew and practiced. He was a good man, and it might have been truthfully said of him that he was "an Israelite indeed, in whom there was no guile." Like other men, he had his faults, but they were subordinate to his excellent virtues. He was always on the right side of all moral questions of his day.

On September 20, 1901, after a long and painful

season of affliction, this man of God passed away at his home in Madison County, Ala., in the eighty-fourth year of his natural life, fulfilling the divine

REV. CROCKETT GODBEY.

promise: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

From boyhood to young manhood Brother Godbey worked on the farm and attended school as opportunity offered, walking three or four miles and often reaching the schoolhouse by four o'clock in

the morning. He was reared in a mountainous country, and spent much time in hunting game and communing with rugged nature. He was for a while deputy sheriff under his father. He had good religious training, his father being a local preacher in Montgomery County, Va.

Rev. Crockett Godbey was a preacher fifty-six years, and served as such in several States, the last of which was Alabama, where he ended his earthly work. He never sought easy places, but, like a true soldier, went to any and all posts of duty cheerfully and did his work honestly and earnestly. Like most of those old pioneer preachers, he often served charges with twenty or more appointments. His pay was usually meager, but he always made it a point to live within his means. This he was able to do only by the careful economy of his faithful companion who stood by him in all of his arduous labors and self-denial. The world will never know the extent of hardships endured by the self-sacrificing wives of itinerant preachers, especially those pioneer men of the long ago. Brother Godbey was superannuated a good many years, and they were years of patient waiting. In his affliction during his last days, when asked how he felt, he would say: "I am just waiting."

Rev. Charles C. Godbey, of the North Alabama Conference, is the worthy successor to his father's ministry.

REV. CHRISTOPHER D. OLIVER, D.D.

REV. CHRISTOPHER D. OLIVER was born in Elbert County, Ga., January 19, 1819; and died in Calera, Ala., January 13, 1892. Hence he lacked only a few days of having attained his seventy-third year. We know but little of his early life and religious training except that his father was a member of the Methodist Church, a man of pure life and fervent piety; and it seems from the subsequent life of the son that he had been reared in the nurture and admonition of the Lord. When about fifteen years of age he made a profession of religion and connected himself with the Methodist Episcopal Church, there to remain till called from labor to reward. In early manhood he married Miss Laura A. Reid. Three sons constituted their family. Not long after his marriage he accepted the call of the Spirit of God to labor in his vineyard; and leaving a valuable farm in Montgomery County, Ala., he entered upon the toils and privations of an itinerant's life. From thenceforward his history is interwoven with that of the Church in Alabama, and eternity alone will unfold the part performed by our deceased brother as a wise master builder in laying deep and broad the foundation of our beloved Zion in several of the principal cities in this great commonwealth. We have no data

from which to give a chronological list of the charges served by him during his ministerial life of nearly forty years of active work. Suffice it to say that in the leading Churches of Mobile, Montgomery, Auburn, Tuscaloosa, Florence, Gadsden, Athens, and Huntsville, also for a short time as presiding elder and Agent for the American Bible Society, he occupied positions of usefulness and honor enjoyed by but few men in the Alabama or North Alabama Conference.

In the prime of life Dr. Oliver was a man of fine personal appearance, courtly in manner, and a general favorite in the social walks of life. As a preacher he ranked high among the great ministers of his day. By many he was regarded as a model preacher. His diction was pure, and with a voice of rare compass and power he was always impressive and at times eloquent in the presentation of gospel truth. Not only was Dr. Oliver a preacher of wide popularity, but as a correspondent of the religious press he wrote much and well, and had a wide circle of readers. About thirty-five years ago he wrote a little book entitled "St. Peter's Chain of Christian Virtues." The style of this little work is eminently devout, the thought clear, and the applications and exhortations are strong and inspiring. It has passed through several editions, has blessed and comforted many; and now that its venerable author has been gathered to his fathers, it is still going on its way, a

boon to generations unborn. We could not pass by his public services without mentioning his power in prayer. In this he excelled at all times; but as he approached the sunset of life, although partial paralysis consequent upon injuries received had impaired his mental as well as his physical activities, yet there seemed to be even a development of his power in this regard. There were times when the whole man seemed surcharged with power born of God as he pleaded for dying men. At Calera, where he spent the last years of his life, these prayers in behalf of the people of that community linger in the memory of many as a precious legacy. Not only did the Church honor him in its appointments to fields of labor, but several times he went as a delegate to the General Conference, the great law-making body of the Methodist Episcopal Church, South. He also represented the State of Alabama at large in the International Sunday School Convention held at Toronto, Canada, about the year 1873. While stationed at Tuscaloosa he received the degree of Doctor of Divinity, and a short time thereafter became one of the original trustees of Vanderbilt University.

We do not portray our brother as faultless, but none that we ever knew seemed more ready to acknowledge and bewail his shortcomings than he. His final public service was on Thanksgiving day of 1891. In response to a request he made a short talk of thanksgiving and praise, then led in

one of his impressive, fervent prayers, and his work was done. His vocal powers failed entirely, and for nearly two months he silently awaited the coming of the final messenger. It is a remarkable fact that questions as to his physical sufferings and wants elicited only a feeble response, yet any inquiry as to his spiritual condition or hopes brought at once a smile or nod of approval or the eager grasp of the hand, betokening a spirit ripe for the joys of the eternal world. In fact, his prayer meeting and experience talks toward the close of life were exalted expressions of his readiness to depart. When the Master called, the servant was ready. In the quiet of his own home, surrounded by his wife, children, and grandchildren, he breathed his last. It was a fitting close to a long, useful life.

REV. LAWRENCE M. WILSON.

REV. LAWRENCE M. WILSON was born in Autauga County, Ala., August 30, 1822; died in Tallapoosa County on October 22, 1896, and was buried at the church near his home. He was married first to Miss Mary Dudley, and after her death to Miss R. A. Love in January, 1855. He was converted and joined the Church at Fayetteville, Ala., in 1848, and licensed to preach the same year in Columbiana, Ala., Ebenezer Hearn, presiding elder. He was admitted on trial at Greensboro in January, 1849; ordained deacon by Bishop Capers at Auburn in January, 1851; ordained elder by Bishop Capers at Marion in December, 1852. His work was as follows: Centenary Circuit, 1849; Cedar Creek, junior to J. L. Saunders, 1850; 1851, Pleasant Hill; 1852, Autauga; 1853, Cedar Creek, senior to W. C. Harris; 1854-55, Monroeville; 1856, Jacksonville; 1857-58, Orville, with M. E. Butt as junior; 1859-60, Spring Hill; 1861-62, Tuskegee, with J. W. Rush as junior; 1863, captain in the Confederate army. In the division of the Alabama Conference he fell into the Montgomery Conference, and in 1864-65 was at Black's Bend; 1866-68, presiding elder on the Jacksonville District; 1869, Talladega District; 1870, Harpersville Circuit; 1871, Talladega District; 1872, Sunday School

Agent; 1873-74, Harpersville Circuit; 1875-77, located, during which time he served a term in the Legislature of Alabama; 1878-81, Tuscaloosa District; 1882-83, Decatur District; 1884-85, Birmingham District; 1886-89, Lafayette District; 1890-96, supernumerary on Camp Hill Circuit. He was a member of the General Conference of 1882 and a delegate to the Centennial of Methodism at Baltimore in 1884.

Brother Wilson was brought up in a Christian home, but did not embrace the Saviour until after his return from service in the war with Mexico; but he was never given to dissipation, nor were his latter years embittered with the memory of wayward youth. As a man he had a fine physical frame and constitution, and was capable of great endurance and able to do a vast amount of labor. Gifted with a quick perception, retentive memory, and strong logical powers, had he been favored with such early advantages as fall to the lot of many at the present day, he certainly would have attained to eminence in any vocation in which he might have labored. Physically, mentally, and morally, he was no ordinary man. He was noted for industry. His motto was: "Be not slothful in business." His energy knew no abatement even with the weight of more than threescore and ten years upon him. He obeyed the precept, "Whatsoever thy hand findeth to do, do it with thy might;" and having directed his energies to a given end, he conserved what

was gained. While contributing liberally to a worthy cause, he was careful that there should be no waste. So by diligence and a wise economy he accumulated enough not only for his own day, but for those of his loved ones who survived him. He had courage, even that which is rarest, moral courage. He dared to have opinions and to speak his sentiments on all subjects when it was proper to do so. He could tell a brother what he thought wrong in his theory and practice, and yet commend him for his worth. He had a strong will, and in the exercise of this he sometimes encountered strong opposition; but he was too broad-minded and noble of soul to let differences of opinion hinder his affection. He could not entertain malice or prejudice. He would openly contend with a brother on one point and as openly and heartily coöperate with him on another. He could entertain a high regard for a brother with whom he differed. He was especially kind to the younger brethren.

Brother Wilson's religious experience was characteristic, his conviction deep and pungent. He felt, like Paul, that he was "chief of sinners." His pardon and regeneration were followed with such overpowering evidences that he could say: "I know I am accepted." He knew by the Spirit which was given him, for the Spirit bore witness with his spirit that he was a child of God. And in all his after life he rejoiced to witness such conversions. As a preacher he was clear in statement, convincing in

argument, and forceful in expression. He had a well-arranged and strong sermon on most of the leading doctrines of Christianity, especially on those of his own Church, and in these doctrines he was truly Wesleyan. As a revivalist he was, in his prime, one of the very best. He feared no failure, knew no discouragement, and was usually rewarded with the largest measure of success. In forwarding the material interests of the Church he was first among his brethren. He probably did more to arouse the missionary spirit and stimulate missionary collections than any other man in either Conference to which he from time to time belonged. He was alike zealous in building and repairing churches, contributing freely of his own means and always aiming at the best model. He was wise in the affairs of the Church, and as a presiding elder no man in the North Alabama Conference surpassed him in bringing up all the interests of his district. In his last sickness he suffered much, but when the end came he passed out without a struggle, as easily as an infant sinking into sleep. He spoke repeatedly and freely of his preparation to go, and said that if his temporal affairs were more nearly wound up he would prefer to go and be at rest. He spoke affectionately of his brethren, and said of those who had preceded him that he would soon join them in the "home of the soul."

REV. JAMES A. HEARD, D.D.

REV. JAMES A. HEARD was born in Greensboro, Ga., July 29, 1821; and died in Florence, Ala., October 15, 1896. He was educated at Randolph-Macon College, Virginia. Among his schoolmates were the following: Bishop McTyeire, Bishop Doggett, Bishop Wightman, Dr. A. W. Jones, Dr. Smith W. Moore, and many other eminent men in both Church and State. Dr. L. C. Garland was a teacher in the college at the time he was in school there. The early years of his boyhood were spent in Augusta, Ga., where his parents lived eleven years before moving to Mobile, Ala. It was at Augusta that he professed religion and joined the Methodist Church in his thirteenth year. After returning from college he studied law in Mobile, and was admitted to the bar in that city. He soon became associated in his profession with John A. Campbell, who was afterwards a distinguished jurist of the United States Supreme Court. His prospects at the bar were flattering, but God had other and holier work for him to do.

Brother Heard was called to preach, and on August 29, 1843, he was licensed to exhort, his credentials being signed by Dr. Jefferson Hamilton, at that time pastor of "Old Bee Hive," on Franklin Street, Mobile. The same year, in December, he was

licensed to preach, his license being signed by Dr. Jesse Boring, then presiding elder of the Mobile District. At Columbus, Miss., in 1844, he was received into the Alabama Conference. His first appointment was the Macon Circuit, Tuskegee being one of his appointments. Rev. Elias Story was his senior preacher on the circuit. They preached every day in the week except Monday. On Sunday they preached three times and held class meetings. They had great revivals, and at one of them in Tuskegee he received into the Church Miss Ann E. Houghton, who in 1846 became his wife, Dr. Lovick Pierce, who had married his father and mother, performing the ceremony. As to his call to preach, he seems never to have had a doubt. It was to him as clear, as positive, as unquestionable as his conversion, as evident and assuring as his personal experience. He said: "One thing I do know; I know that I am called to preach the gospel of Christ." Nor amid all the changes, amid all the griefs and joys and labors of his long pilgrimage did he ever lose sight of this high calling in Christ Jesus. Above all things he loved to preach the "unsearchable riches." In his prime he was a power in the pulpit, and God honored his ministry.

During the war, 1860 to 1865, James A. Heard was a benediction and a blessing. He was instant in season and out of season, attending the sick and the wounded and the dying, bringing comfort to the distressed, and was a successful agent in bearing the

means of help to the needy. During all those dark days he continued to preach Christ. The great desire of his soul, the controlling effort of his life was to minister to others and win souls to Christ. He was gifted in prayer far above the common run of men. In the prayer meetings, but especially by the bedside of the sick, there was oftentimes a fervency of faith in his supplications as though he stood face to face with God, and others felt that they had been led close to the shining portals of heaven.

Dr. Heard filled many important appointments in the Alabama Conference, Montgomery being one of them. No pastor ever left that charge who had done more faithful work or whose departure was more deeply and sincerely regretted. He was a number of times presiding elder, for four years on the Mobile District and on the Demopolis District. He was transferred to the Memphis Conference. His first appointment in that Conference was the Jackson Circuit. He then served four years in the Jackson Station; afterwards Central Church, in Memphis; then the Memphis District. All these places were served faithfully, the people parting with him with sincere regret.

Dr. Heard had been a man of means, but the fortunes, or rather the misfortunes, of war swept his property away. This and the necessities of his own family and of his grandchildren, who had been left on his hands since the death of his son-in-law,

caused him to accept the presidency of the female college at Collierville, Tenn., and afterwards the college at La Grange, Tenn. Then he returned to Alabama to accept the presidency of the State Normal College at Florence. He was also pastor of the Church at Sheffield, which was just being organized. Dr. Heard labored very hard to build a church house there, in connection with his duties as President of the college at Florence. His next pastoral charge was Tuscaloosa, Ala. He was afterwards presiding elder of the Florence District, and his last appointment was as Sunday School Agent for the Conference. In 1894 he asked for and was granted the superannuate relation.

Dr. Heard spent fifty-three years in the active work of the ministry. For several years he was superannuated. The last twelve months of his life he was very feeble, but his interest in the work of the Church never abated. But now the end of his long and toilsome warfare had come. On the date above given he breathed his last and entered into rest. After brief services conducted by his pastor, Rev. W. F. Andrews, his remains were conveyed to Memphis, Tenn., and in First Church, where two of his sons worshiped, the funeral services were held by Dr. Smart, the pastor. Among the many who brought floral offerings to lay on his casket were some of his former slaves who never lost their love for their old master and friend. His

body sleeps in the beautiful Elmwood Cemetery to await the summons of the resurrection morning. "O death, where is thy sting? O grave, where is thy victory?"

"There is no death! The stars go down
To rise upon some fairer shore;
And, bright in heaven's jeweled crown,
They shine for evermore."

REV. JAMES E. M'CAIN.

REV. JAMES E. M'CAIN ("Uncle Jimmie") was born in Lincoln County, Tenn., March 24, 1830; was converted in his youth; licensed to preach in November, 1851; was received into the North Alabama Conference as an elder from the Methodist Episcopal Church in 1877. Brother McCain served the following charges after joining the North Alabama Conference: 1877-79, Arbacoochee Circuit; 1880, Tallapoosa Mission; 1881, superannuated; 1882-84, Louina Circuit; 1885-87, Wesobulga Mission; 1888-89, Chandler's Springs Mission; 1890, Mellow Valley Mission; 1891-95, superannuated. He died at Lineville, Ala., August 12, 1896.

In estimating the worth of a man and his life work, little if any importance should be attached to his early opportunities, provided he improved them the best he could; but supreme importance should be attached to what he accomplished with his opportunities in after life. Brother McCain has furnished the world an interesting example of what a man may accomplish in a comparatively brief time with poor advantages from start to finish. His friends and ardent admirers could be numbered by the hundreds, perhaps thousands; and those led to Christ and salvation through his in-

fluence and personal ministry will rise up in the last day by the score and hundreds and bless the day they first knew "Uncle Jimmie" McCain. He was the very soul of simplicity, sincerity, zeal for souls, and an abiding faith in God. This faith manifested itself in a marvelous degree in his prayers for penitents, for the recovery of the sick, and for the help of those in need of temporal blessings. He was a man "full of the Holy Ghost," and therefore full of faith and power. Many were the converts under his ministry. He was much in demand among the preachers for camp meeting occasions, because he seemed to have a peculiar fitness for that kind of work. Brother McCain passed through many seasons of severe bodily affliction, but all such experiences gave him a keener relish for his great work. To know James E. McCain was really to love him.

REV. JOSEPH T. CURRY.

REV. JOSEPH T. CURRY was born in Marengo County, Ala., February 22, 1821; was converted in Sumter County, Ala., January 20, 1841, and was licensed to preach in the winter of the same year. He joined the Alabama Conference, and remained a member of that body until the Montgomery and Mobile Conferences were formed. By appointment falling in the bounds of the Montgomery Conference, he remained there until the Conference lines were again changed and the Alabama and North Alabama Conferences were formed. He then became a member of the North Alabama Conference, in which he remained, except that for a year or so, on account of his wife's feeble health, he was transferred back to the Alabama Conference in 1883. His health and age forced him to ask for a superannuate relation, which relation he had when the Master said: "It is enough; come up higher." He died on his farm at Fayetteville, Ala., March 11, 1885. Through all these years of toil and sacrifice for the Master he never failed to go where the authorities of the Church assigned him. We regret that we have no definite information in regard to the time he became an itinerant preacher and the various charges he served; but we know enough of his history to say

that preaching the gospel of Christ was his great life work. He filled with great acceptability important circuits, stations, and districts.

Brother Curry was a man of fine native gifts as well as acquired ability. He was quick to see the right, and stood firm for the defense of truth. His rank was among the highest type of men. He was a warm and true friend, a noble, genial spirit. It was not uncommon with him, in ordinary conversation, to be moved to tears in speaking of a friend. He had a warm heart, and his long list of friends will never forget his friendly smile and benignant face. His religion was of the purest kind. He lived what he professed, and had no patience with pretended piety. He denounced the hypocrite with a peculiar emphasis of his own. He was held in the very highest esteem by all who heard him preach as an able and richly endowed minister of the gospel of Christ. He always gave a clear, definite exposition of the text in hand; and while he did not belong to that class of ministers who are called eloquent, yet there were times when he rose to the highest points of true eloquence, convincing his audience of his thorough knowledge and acquaintance with the Holy Scriptures as they stood connected with the subject he was presenting. So long as Methodism has a home in Alabama the name of J. T. Curry will stand prominent on the pages of history. He died as he had lived, in full fellowship with his Lord.

ing up of the work was a fearful trial to him. Brother Riley spent the latter days of his life in Gadsden. Among this good people he lived, broken in health, but nevertheless his life was that of a blameless, hopeful Christian minister. Thus from our midst has gone a brave, true minister who struggled against odds that most of us are hardly in a position to appreciate. In his conversion he placed his feet

> "Upon the great world's altar stairs,
> That slope through darkness up to God,"

and, unfaltering in his sufferings, he climbed; and who can doubt that at its summit his Master met him and greeted him with those most gracious words, "Enter thou into the joy of thy Lord?"

REV. CHARLES ELLIOT M'GIBBONEY.

REV. CHARLES E. M'GIBBONEY was born in Columbiana, Ala., April 9, 1857; and died at the parsonage in Pelham, Ala., May 20, 1894. Brother McGibboney was reared in a Christian home, his father being a minister. He received baptism as an infant, because that was the faith of his parents and the accepted doctrine of the Methodist Church. He was converted and joined the Church under the ministry of Rev. S. P. West in 1884. In October of the same year he was licensed to preach by Rev. J. T. Morris at a Quarterly Conference of the Coosa Valley Circuit. He remained a local preacher one year, and in 1885 was received on trial into the North Alabama Conference and appointed to Chandler's Springs Mission. His next work was the Abernathy Circuit. In 1887 he was ordained deacon by Bishop Keener and appointed to Heflin Circuit, where he remained two years. In 1889 he was ordained elder by Bishop Duncan at Huntsville, Ala., and appointed to the Fern Bank Circuit, in the Jasper District, where he remained two years. In November, 1891, he was appointed to the Pelham Circuit, in the Talladega District, where he died on the date above given.

Brother McGibboney was married to Miss Mattie A. Hearn, of Burwell, Carroll County, Ga., on

February 20, 1889. Three children were born to them. The eldest, little Ruth, preceded her father to heaven, and may have been the first to welcome him home. His dust sleeps in the bounds of the Fern Bank Circuit.

Brother McGibboney was a dutiful son, a kind father, and a faithful servant of the Church. The charges that he served were all poor as to financial ability, but that fact made no difference in his zeal for the Master's cause. He always had the unreserved confidence of the people he served, and left a good name as an inheritance for his successor. It is a sad fact that when a preacher leaves a bad name where he has served, his successor is sure to have to share it, rightfully or wrongfully. It has been said that "a good name is rather to be chosen that great riches," and nothing can be truer.

REV. LEVI C. SIMS.

REV. LEVI C. SIMS was born in Clay County, Ala., May 12, 1856; and died on August 8, 1899. Brother Sims was converted at the early age of fourteen years, and would have joined the Methodist Episcopal Church, South, at that time but for the interposition of his father, who, being a stanch member of the Methodist Episcopal Church (Northern branch of the Methodist Church), was not willing for his son to join any other than his branch of the Church. Not wishing to offend or to give pain to his father, he complied with his request and joined the Methodist Episcopal Church while attending school at the Andrews Institute. But the young man was never satisfied about the matter till later on, when he joined the Methodist Episcopal Church, South. But even then he was not at perfect peace. His conscience would not let him be satisfied with being merely a member of the Church, but the Spirit kept saying to him: "Son, go work in my vineyard to-day." God needed other harvesters, and so he was chosen and called to the work of the ministry. He applied for and received a license to preach, went to work as a local preacher, and for several years supplied the following charges: Island Creek Circuit (one year), Fabius Circuit (one year), Columbus City Circuit (three years), Summit Circuit (two years).

In November, 1894, he was admitted on trial into

the North Alabama Conference, and returned to the Summit Circuit for the year 1895. In 1896-97 he served the Cleveland Circuit; 1898-99, South Hill Circuit. This was his last work.

Brother Sims was methodical and painstaking in his work, looking after the minutest details with zeal and fidelity. His death was very sudden. He

REV. L. C. SIMS.

had just returned from church and was talking with a friend when he complained of a feeling of dizziness. He walked across the room, quietly lay down on the bed, and in a few moments expired. He left no message; but none was needed, for his life spoke for him in louder tones than words could tell. He is not dead, but sleepeth.

REV. ROBERT D. CARVER.

REV. ROBERT D. CARVER was born in Pickens County, Ala., July 3, 1834; and fell on sleep January 20, 1889. He was converted in his fourteenth year, and at once united with the Methodist Church. He was educated at Summerfield and licensed to preach at twenty-one years of age. He became a member of the Alabama Conference in 1857, and in due time was ordained deacon by Bishop Kavanaugh and elder by Bishop Early. In 1868 he located, and remained in that relation six years a laborious, useful minister of the gospel, preaching to his neighbors, leading many sinners to repentance, and urging the Church to devotion and holiness.

Dr. Carver was readmitted into the North Alabama Conference in 1874, and remained in this relation till the end came. He was twice married, first to Miss M. C. Pucks, who left him a son and a daughter. His second wife, to whom he was married on October 13, 1864, was Miss Mary T. P. Watkins, and to them were born three daughters and one son.

Dr. Carver was no ordinary man. He did not move in grooves cut out by other men. He was a man of strong intellect and untiring mental industry. No man ever saw him in the pulpit unpre-

pared or with an apology for a sermon. None ever sat under his ministry but felt that a master was before him. His sermons were far above the average; in the true sense they were learned, profound, and logical. Few men had more true pathos and spiritual unction in the pulpit than he. His sermons all had design and meant something. No congregation had him for a pastor one year without knowing the doctrine of Methodism and the Pauline way of life. He was a man of much prayer and true humility. Like his Master, he did not strive nor cry; a bruised reed he did not break, and smoking flax he did not quench. Yet he set forth the claims and doctrines of his Church so forcibly and clearly that none were ready to join issue with him; and those who honestly differed with him never became offended, but would go again to hear him, saying that he was honest in his opinions and fair and able in his statements.

All these facts being true, it may be asked why Dr. Carver did not come to the front and fill the highest grade of appointments in our Conference. Indeed, why did he not? Who on this side of the river can tell? Many mysteries are to be solved by the light of the judgment. Jesus says: "What I do thou knowest not now, but shall know hereafter." In this providence no one is to blame. Why was Clay or Webster or the great Calhoun not President? Why was not Lovick Pierce or J. B. McFerrin bishop? It was because God had other

spheres for them to glorify himself in. For this purpose God sometimes keeps good men in obscurity and duty that we can approve only by faith. In Christ's own way he has glorified our ascended brother, and now before the angels he is glorifying him "who loved him, and washed him in his own blood, and made him a king and a priest with him forever."

REV. GEORGE L. HEWITT.

REV. GEORGE L. HEWITT was born in Blountsville, Blount County, Ala., August 22, 1854; and died at Oneonta, Ala., July 17, 1898. He was converted in young manhood and soon afterwards received a license to preach. He was admitted on trial in the traveling connection of the North Alabama Conference at Athens in December, 1878; admitted into full connection in 1881; ordained deacon by Bishop McTyeire. He was ordained elder by Bishop McTyeire in 1883. He served the following charges: Clear Creek Mission, 1879-80; Jasper Circuit, 1881-84; Warrior Mission, 1885; Vernon Circuit, 1886-88; Jasper and Cordova, 1889; Coalburg and Horse Creek, 1890; Morris Circuit, 1891; located at the close of this year and continued in the local ranks for two years. He was readmitted into the traveling connection in 1893. In 1894-95 he served the Carbon Hill Circuit; Oneonta Circuit, 1896-98.

Brother Hewitt's early life was shadowed by the loss of his father. Upon him rested the support of a widowed mother, thus being deprived of educational advantages. But possessing a vigorous mind, a genial disposition, and a magnetic personality, sanctified by divine grace, in the itinerant ministry, that matchless school, he became more and

more efficient with advancing years. The experience of his early life broadened his sympathy and fitted him to minister to the wants of his people.

Of him Brother R. J. Wilson thus writes: "He possessed in the true sense that rare nature which gives no offense, is free from everything repulsive, and awakens the feeling in others which knows naught but to confide and praise. Being thrown with him as a sort of helper the last two years of his ministry, and appreciating the fact that some of the conditions affecting his work as a pastor were unusually hard, I looked very naturally for alienation at some point or in some particular. But so prudent, so Christlike was he that he was able to dispose of the most delicate matters affecting his charge, and to heal the tenderest wound without awakening a breath of suspicion as to his ability and sincerity or the purity of his motives. He was truly the shepherd of his flock, and no one in this relation ever enjoyed more fully the unquestioning confidence of those over whom the Lord made him overseer. He was a pastor to the people. He drew all to him. All loved him. And when he died, not only the members of his own charge but the members of other Churches in the community and the irreligious people were placed under a deep sense of loss."

In the vigor of manhood, while giving promise of many years of active and efficient service, he was prostrated with typhoid fever, which rapidly

developed fatal symptoms. During these hours he was conscious of approaching death and spoke with confidence of his ultimate triumph, which faith was justified in the issue. Having sent messages of love to his brethren and committed his family to the trust of his Conference and to the providence of God, he entered joyfully the ranks of those who share in the triumphs of redemption.

Brother Hewitt gave eighteen years of faithful and efficient service to the Church in the North Alabama Conference.

REV. CHARLES D. BROOKS.

REV. C. D. BROOKS, son of Hon. Leslie Brooks, was born near Columbus, Ga., June 27, 1872. His people have been prominent in Church and State, and young Brooks inherited from them a good name, strength of will, and determination of purpose. He was reared in Mobile, Ala., the home of his parents, and early in life joined the Methodist Church and began to serve God. He took great interest in the Epworth League and did faithful service in helping to establish some of the younger Churches about the city. Having accepted a business position in Columbus, Ga., he removed to that place, where he lived for some time, devoting most of his spare hours to the Y. M. C. A. and Epworth League. An opening occurring in the Mobile Y. M. C. A. work, Brother Brooks resigned his business position and became associated with Rev. Mr. Hart in the great work done in that city for the young men. Later he was transferred to Birmingham, where he was assistant to the State Secretary of the Y. M. C. A. In Birmingham he joined the St. John Methodist Church and became one of its most earnest and efficient workers. From Birmingham he was sent to Florence, Ala., to take charge of the Y. M. C. A. interests at that place. On March 6, 1901, he married Miss Louise Mc-

Gehee, of Birmingham, who made him a most worthy companion, entering enthusiastically into all his plans for the salvation of others. Feeling that God had called him into the regular ministry, he gave up his work at Florence, was licensed to preach by the Selma District Conference of 1902, and intended to join the North Alabama Conference at its session at Lafayette. Stricken with typhoid fever, he was unable to attend Conference, but asked for work and was sent as a supply to Hargrove, Ala. Here he did good service for a year, and was then admitted on trial at Tuscumbia. He was sent to the Lincoln Circuit, where he made many friends, and the report of the Conference showed the year's work to be very successful. Then he was sent to the Wilsonville Circuit. At Athens Brother Brooks passed the necessary examinations, and was admitted into full connection. He was glad to be returned to Wilsonville, and the people were glad to have him. Entering upon his work for the new year with his accustomed zeal, in visiting the sick he exposed himself to some very severe weather, contracted pneumonia, and after a few days' illness he went home to heaven on December 20, 1905. After a prayer service in the Wilsonville parsonage, the body was carried to Mobile, where it sleeps in the cemetery of that historic city. The funeral service was conducted in the Government Street Church by Rev. J. B. K. Spain, assisted by Drs. McGehee and Frazer.

REV. OLIN W. SAMPLES.

REV. OLIN W. SAMPLES, son of Judge V. and Martha Samples, was born on May 25, 1857, in Cumming, Forsythe County, Ga. He was one of a family of nine children, seven daughters and two sons. Olin was always considered a good boy. The religious impressions of his childhood were as early as his first recollection. In fact, he could not remember when he first began to pray; but though only six years old when his father went off to the army, he remembered praying for him. The absence of his father from home so long made him feel like the responsibility of taking care of the family rested largely upon him, and he often prayed to God to help him. He was converted at the age of seven years, and at once joined the Methodist Church. In his private journal he refers to this as one of the happiest periods of his life. From that time on his habit was to conduct the family worship when his father was absent.

When he was fifteen years old his father moved to Jefferson County, Ala. About that time his pastor, Rev. R. G. Isbell, having observed his marked devotion and discreet, intelligent piety, appointed him class leader, and he proved to be one of the most successful leaders on the work. At nineteen years of age he was licensed to preach, and then

returned to Georgia and entered the Sandersville High School, where he spent the greater part of three years. He worked at something during the vacations each year to get means to continue in school. During all of his school days he maintained a good character for diligence and piety.

On December 31, 1878, he was married to Miss Lilla Anthony, daughter of Rev. J. D. Anthony. The next year he was in charge of the public school in Pratt City, Ala. In 1880 he was admitted on trial into the North Alabama Conference and appointed to the Fayette Circuit, which he served for three years; then to the Yorkville Circuit, which he served two years. During those five years he witnessed the conversion of more than three hundred souls. On the Yorkville Circuit he finished his earthly career. Before the session of his Conference in November, 1885, he was with his Lord and the redeemed in heaven.

Brother Samples was a sweet-spirited Christian and a faithful minister of the gospel. He was buried at Crumley's Chapel, in Jefferson County, November 15, 1885. Dr. T. G. Slaughter, his presiding elder, conducted the burial services. Dr. Slaughter preached a sermon on the occasion from the text: "Enoch walked with God, and was not, for God took him."

Olin W. Samples's career was brief but brilliant and useful. About six weeks before his death he delivered an address to the young people at Crum-

ley's Chapel, taking for his subject: "If we would be pure and good, we must keep company with the pure and good." He spoke with unusual liberty and earnestness, and no doubt he will see the good fruit of this day's work in the great day of accounts and rewards.

REV. THOMAS MELVILLE WILSON.

BROTHER WILSON was born into the Christian home of the late lamented Judge W. L. Wilson, in Blount County, Ala., September 18, 1847, where he was taught to honor God and love the Church. His Christian life began at the early age of nine years, near Village Springs, Ala., where he joined the Methodist Church, to which he gave his uninterrupted service to the end.

At Pleasant Hill, Ala., January 17, 1872, he was fortunately married to Miss Jennie Lind Morris, who, with four children, faithfully shared all his toils and trials and who now sits in the shadow of a great sorrow. He was licensed to preach at Smith's Chapel, in Jefferson County, January 17, 1874, and for nearly ten years he served in the local ranks, during which time he was the faithful friend and helper of the pastor, ever ready to join heart and hand in all good works. At Birmingham, Ala., November 14, 1883, he was admitted on trial into the North Alabama Conference and sent to the Pelham Circuit, where he remained three years. Afterwards he served the Gordo Circuit two years, Vernon Circuit two years, Warrior Circuit one year, Montevallo Circuit three years, Columbiana Circuit three years, Calera Circuit two years, Gordo Circuit one year, and Plantersville Circuit two years.

At the session of the Conference in 1902 he was sent to the Piedmont Circuit, where, after a severe illness of ten days, he died, June 8, 1903, having in this brief period gained a large place in the confidence and affections of his people. In these various fields he received into the Church seven hundred and eighty-three, baptized two hundred and twenty adults and two hundred and twenty-five infants, and married fifty couples, and in all these years he never missed a roll call.

This brief summary is a bare outline of his life (the tears and temptations, the heart throes and painful vigils, the burdens and battles are written in heaven), but the facts reveal a busy, fruitful ministry and a successful career.

As a man Brother Wilson was modest, upright, genial, kindly. As a husband and father he was faithful, unselfish, considerate, tender. As a preacher he was sound, sensible, practical, earnest. As a pastor he was diligent, painstaking, sympathetic. As a Christian he was humble, happy, optimistic, missionary.

His last text was the Great Commission. His favorite promise was: "My grace is sufficient for thee." His abiding purpose was voiced in the brave words of the heroic Job: "Though he slay me, yet will I trust him." He was a true itinerant, and never gave his presiding elder trouble. He loyally and quickly took his marching orders. He had no lips for murmuring and no bosom for discontent.

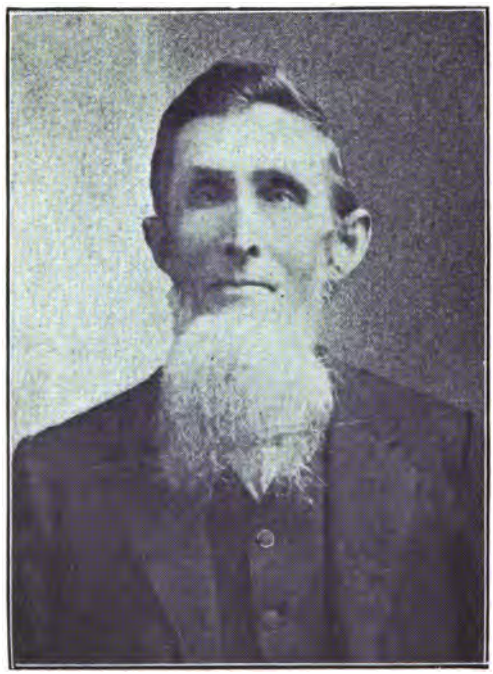
With his rich heritage of energy and common sense and the great opportunity of earthly gain in his native county at the time, he might have made much of material things; but he preferred the lot of a plain Methodist preacher, with its life of joyous sacrifice here and its rich rewards beyond the river. He chose wisely and has wrought nobly and well. He died in the harness, in the meridian of his usefulness, leaving in the halls of memory to his brethren and his stricken family a sweet life picture unclouded by the possible lapses and infirmities of age. Blessed are our dead. Thank God we shall see them again.

It is a mournful pleasure to chronicle the virtues of one who lived so well and fell at his post with these last words of triumph whispered back as he ascended: "All is bright; all is well." We are not surprised at such a victorious shout over the last enemy when we carefully consider the career of such a man with such a life behind him. "All is bright; all is well."

REV. JOHN SAMUEL MARKS.

REV. JOHN SAMUEL MARKS was born in Giles County, Tenn., December 27, 1831; and died at his home in New Decatur, Ala., December 6, 1904. He was married to Miss Sallie Ann Rebecca Nevill on October 5, 1858. Nine children were born to this union, six daughters and three sons. At Pisgah Camp Ground, in his native State and county, in 1846 Brother Marks entered into the happy experience of a regenerated soul, and in his seventeenth year he joined the Methodist Episcopal Church, South. By the official action of his Church he was licensed to preach in September, 1851, Rev. John Sherrill, presiding elder, signing his license; and in October of the same year he was received on trial into the Tennessee Conference. He was ordained a deacon by Bishop Capers at Franklin, Tenn., October 16, 1853, and was ordained an elder by Bishop Soule at Nashville, Tenn., October 14, 1855. As an itinerant preacher he was appointed to the following charges: Shoal Circuit, as junior preacher, 1852; Rock Circuit, 1853; Mill Creek Circuit, 1854; Russellville Circuit, 1855-56; Trinity, 1857; for the next five years supernumerary; Decatur Station, 1863. For two years following he was in and around Decatur and in Morgan County, as his Conference held no session during those years on account of the war.

In 1866-67 he was a supernumerary; Prospect Circuit, 1868; Danville Circuit, 1869-70; Cypress Circuit, 1871; Oakland Circuit, 1872; Athens Circuit, 1873. At the end of that year he was transferred



REV. J. S. MARKS.

to the Tennessee Conference. In 1875 he served the Bon Aqua Mission; Oakland Mission, 1876; supernumerary during 1877-79. He was then transferred to the North Alabama Conference, and in 1880 served the Russellville Circuit; Colbert Mis-

sion, 1881; Oakville Circuit, 1882; supernumerary, 1883; Falls Mission, 1884; Oakville Mission, 1885; Flint Circuit, 1886. He was then placed on the superannuate list, and continued in such relation the remainder of his life. In 1900 he supplied the Danville Circuit, and had a very successful year. During the whole time that he was on the superannuate list he preached and administered the sacraments as occasion offered.

Brother Marks was a man of striking personal appearance and bearing, and withal a man of peculiar order of mind which molded his thoughts, governed his actions, and gave tone to his conversation. He seldom discounted results; he magnified matters. The landscape expanded before his eyes, and the objects in the landscape increased in number and size as he gazed upon them. With increasing light and improved vision he saw trees as men walking. He attached startling importance to the commonest themes and the most trivial things, and his narratives were stated in the superlative degree and painted in gorgeous colors. In protracted meetings and in camp meetings he was at his best. On these occasions he led the assembled worshipers in singing the incomparable songs of Zion, and with enthusiastic shouts he pushed the conquest of the Cross. He was always in the lead in enlisting recruits for Zion's hosts. He has joined the army of the skies, and sings with the triumphant hosts who are tented on the Elysian fields.

REV. JOSEPH DUDLEY ELLIS.

REV. JOSEPH DUDLEY ELLIS, son of Rev. George F. and Martha J. Ellis, was born in Marengo County, Ala., March 29, 1866. He was cradled in a Christian home and grew up under the culture and piety of his noble and honored parents. The influence of that home and the touch of those parents were upon him until the day of his death. After completing the course of the elementary schools, he entered the Southern University, in which institution he acquitted himself with rare credit and from which he honorably graduated with the degree of Master of Arts in 1887. On November 7, 1888, he was married to Miss Mamie Chadwick, of Greensboro, Ala.

Brother Ellis was converted when a boy and was licensed to preach on May 4, 1889. In November of that year he was admitted on trial by the North Alabama Conference, and was appointed to the New Market Circuit. As pastor and principal of the Huntsville District High School he remained in New Market four years. For four years, 1894 to 1897, he was pastor at East Lake; at Avondale, 1898-1900; at First Church, Decatur, 1901-04. In November, 1904, he was appointed pastor of First Church, Anniston. He remained in that charge only one year, as he was elected editor of the *Ala-*

bama Christian Advocate on October 10, 1905. In the capacity of editor he served less than five months. On the afternoon of March 1, 1906, with scarcely a moment's warning, he was called from his labors to his final rest and reward.

The above facts but draw the feeblest outline of the events of a nobly successful life which has been brought to such a sudden and untimely end—struck down in the very morning of a splendid life, a morning which gave promise of a still more brilliant day; snatched away ere his ambitious feet had touched the unclouded meridian of his career or before the noble elements of his character had time to ascend the highest throne of maturity and influence. Amid the duties of an active and eventful life and amid the unfinished tasks to which he had resolutely set himself he has fallen. But he lived long enough to leave the impress of his high thought and character upon a vast multitude who waited upon his ministry and to set in motion mighty forces which will inspire and strengthen human life through succeeding generations.

Brother Ellis was a man of deep convictions; his life was controlled by them. They were not born of impulse or caprice, but were begotten of thoughtful and painstaking investigation. They were not hastily formed; but when once reached, he was not afraid to stand by them at any cost. While he was courageous and ready to strike, no tenderer heart ever beat in human breast. While

he was quick to resent a wrong, his heart of sympathy was as easily touched as that of a little child. To every task of duty, high or low, he carried a spirit of unwavering fidelity. He sought to escape no duty, to avoid no task, nor to lay his burdens on other shoulders, but with a spirit of absolute surrender he gave himself to his work with zeal and gladness. This spirit of fidelity was inspired and sustained by a lofty faith in God and the abiding confidence he had in himself.

Love was one of the beautiful elements of his character. His love in ardor and passion was like that of a mother's heart. It was this deep love for the souls of men that led him to forego the visions of temporal success and consecrate his young manhood to the service of God and humanity. Preaching was to him a sacred task, and he always tried to prepare both head and heart for it. In the pulpit he was the ambassador of God, never substituting his own for God's message. His preaching was practical, thoughtful, logical, and persuasive. The people heard him gladly, not only because he was a man of marked ability in the pulpit, but also because of their unbounded confidence in the man. As a pastor he was kind, sympathetic, and helpful, and therefore very popular as such. His work as an editor, though brief, was brilliant. It was a revelation to his closest friends. He had already attracted the attention of the whole Church

as a brave but prudent leader of thought and the defender of truth and righteousness. His success proved the wisdom of those who placed him in that high and responsible position.

The Church cannot but regret the untimely taking away of so young and brilliant a life. But the will of God is accomplished.

REV. JAMES T. BARTEE.

REV. JAMES T. BARTEE was born July 11, 1817; and died April 23, 1895. He professed religion at Yellow Creek Camp Ground, in Tennessee, in September, 1842. He joined the Tennessee Conference at Huntsville, Ala., in 1844. He was ordained deacon at Murfreesboro, Tenn., by Bishop Soule in 1847, and was ordained elder by the same bishop at Shelbyville, Tenn., in 1849. He was married to Miss Maria S. Sullivan on January 23, 1855.

Brother Bartee spent the greater part of his active ministry in the Tennessee Conference; but he became a member of the North Alabama Conference when it was formed, and did several years' work in this Conference. He was a feeble man in body and was a great sufferer at times. For this reason he was on the supernumerary roll a large part of the time that he was connected with the North Alabama Conference. For quite a number of the last years of his life he was on the Honor Roll, unable to do ministerial work.

Brother Bartee was a good man in the very best sense of that term. He was conscientiously strict in his observance of the rules of his Church, and when in charge of a pastorate endeavored to enforce them. His last sickness was brief and painful, but endured with Christian patience and resig-

nation. He did not fear death, but said: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me."

James T. Bartee was seventy-eight years old—fifty-three years a Christian and forty-eight years a preacher. This is a glorious record. He has left the world an example worthy of imitation.

REV. JAMES WRIGHT TUCKER.

REV. JAMES WRIGHT TUCKER was the son of Harvey Armstead and Eliza Tucker. He was born in May, 1849, near Florence, Ala., in the neighborhood of which place he spent the greater part of his boyhood and young manhood. He went to school a few years in the community where he was born, and later on attended the State Normal College at Florence. Early in life he felt impressed with a call to preach, but, like most men who are really called to that work, resisted it for several years. He learned the cabinetmaker's trade and worked at it for a few years. He with his family removed to Tennessee and settled near Nashville, where he was converted under the ministry of Dr. R. A. Young. He then returned to Florence, Ala., and was licensed to preach. J. B. Stevenson was his pastor and Joel W. Whitten his presiding elder.

Brother Tucker was received on trial into the North Alabama Conference in November, 1875, and appointed to the Mountain Mills Mission, which he served during the year 1876. In 1877-78 he served Waterloo; 1879, Antioch Circuit; 1880-81, Blountsville Circuit; 1882, Coketon Circuit; 1883-85, Asheville Circuit; 1886-87, Blount Springs Circuit; 1888, South Side Mission; 1889-90, Spring

Garden Circuit; 1891, Piedmont Circuit; 1892-95, Goodwater Circuit; 1896-98, Roanoke Circuit; 1899, Northport and Wesley Chapel; 1900, Northport and South Side Mission; 1901, Carrollton Circuit; 1902-04, Millport Circuit; 1905-07, Heflin Circuit; 1908-10, Childersburg Circuit; 1911, Piper and Coleanor. At the session of the Conference held in Florence, Ala., December, 1911, he was reappointed to Piper and Coleanor, and at once entered upon his work with his usual zeal, with fair prospects for another year of successful service for his Lord. But, alas! his work was finished, though he knew it not. Strong both in body and mind, he had a right to expect many more years of service according to the ordinary course of nature. Early in 1912 he had the misfortune to be severely injured in a railroad accident. After several weeks of suffering, it was discovered that his arm would have to be amputated, having been injured in the accident. The operation resulted in blood poisoning, which soon terminated his earthly life.

Brother Tucker was considerably above the average as a preacher. His sermons were prepared with much care; and when delivered in his usual forceful and eloquent style, his audience was carried with him to rapturous heights, where they would forget that they were listening to an ordinary circuit preacher preach the gospel. By reference to the list of his appointments for thirty-seven years it will be seen that he spent his itinerant life serv-

ing charges that did not pay large salaries; but he always went to his work with the determination to do the best he could, and he always brought up good reports. It will also be seen that he seldom left a charge at the end of one year, but generally remained from two to four years. This fact of itself indicates his general popularity as a pastor and preacher.

As a good man no one among us can show a cleaner, purer record than that of J. Wright Tucker. He was a very modest man. He never spoke of his ability nor boasted of his work. Perhaps if he had made more ado about these things he might have gotten the ear of the world more than he did; but the fact that he did not do so is to his credit rather than to his discredit. He stood high with his Lord, and that is higher than all the united world could place him. Perhaps his best sphere for service lay just where it fell to his lot to work. He wrought well and was successful; and that, after all, is the crown of a minister's life.

REV. THOMAS WILLIAM RAGAN.

REV. THOMAS WILLIAM RAGAN was born in Talladega County, Ala., June 2, 1862; and died at Easonville, Ala., March 11, 1909. His parents, John T. and Jane E. Ragan, were of strong native stock, transmitting to their son rich elemental endowments. He was educated in the common schools of the country and in the Normal School at Jacksonville, Ala. In 1886 he was married to Miss Lillie Golightly, of Winston County, Ala., of which union were born five children. This faithful companion in life's labors kept company with him for about sixteen years and then fell on sleep. He was married the second time on September 2, 1903, to Miss Sue Gee Binford, of Athens, Ala., and to them was born one child.

The mother of Brother Ragan, good Christian woman that she was, prayed that one of her boys might be called of God into the Christian ministry. No doubt those prayers, going up to the great Head of the Church year after year, helped to bring to bear upon Thomas W. Ragan the heavenly influence that determined his life direction. When about nineteen years of age he felt and submitted to the divine impression. He was admitted on trial into the North Alabama Conference at Talladega in November, 1884; ordained a deacon by Bishop Hen-

drix and admitted into full connection at Florence in December, 1886; ordained elder by Bishop Hargrove at Anniston in November, 1888. His ministry in the North Alabama Conference, covering almost a quarter of a century, was in the following fields: 1885, Clear Creek Mission; 1886, Godfrey Circuit; 1887-89, Corona Circuit; 1890-93, Glen Addie; 1894-95, St. John, Birmingham; 1896-97, Birmingham Circuit; 1898-99, Bridgeport Station; 1901-02, Meridianville Circuit; 1903, Courtland Station; 1904-05, Goodwater Circuit; 1906-07, Madison Circuit; 1908, Columbiana Circuit; 1909, Easonville and Pell City.

How inadequately do these bare data set forth the heroic character and abundant labors of our departed brother! Only those who knew him best can appreciate him for the man he was—strong in body and mind, upstanding in his robust manliness, loyal to the heart's core, as brave as the bravest, yet in meekness and modesty, in gentleness and affection as a little child.

Thomas W. Ragan was no ordinary man in his intellectual gifts. No one who ever heard him preach went away feeling that he had been listening to a weakling. The range of his reading was not wide, but what he addressed his thought to he mastered; and when he spoke, his message was compelling in its logic. It is doubtful if there was a man in the Conference who knew more thoroughly the Conference course of study. He devoured and digest-

ed it; and when he spoke on the doctrines and polity of Methodism, his words went home with the impact of solid shot. At the Preachers' Institute of the North Alabama Conference, held at Birmingham College in the spring of 1906, he delivered a lecture on the atonement that profoundly impressed the able men present with the strength of mind and thoroughness of the speaker. Dr. Tigert accepted the manuscript of this lecture for the last issue of the *Methodist Review* under his editorial control.

Brother Ragan's loyalty and devotion to the Methodist itinerant system reached the height of the sublime. His appointments, as a rule, were hard ones; his salaries were meager; and with a large family of children growing up about him to be cared for and educated, he was in straits that tested the mettle of his manhood. There were those standing close to him who advised him to turn aside from the ministry to some calling in which he might do a better part by his children. His answer rang like the crack of a rifle: "No! no! My work is to preach the gospel. Money is not the consideration."

Thus he lived and thus he died, inured to hardships but moved from his divinely appointed task by none of these things.

The door of Tom Ragan's heart was wide open to his friends. He gave them a brother's love and his heart's holiest confidences. In that big, brave heart there was nothing of the bitterness of disappointment, nothing of petty envy and jealousy to-

ward his brethren. He was rugged, but he was also tender. He knew his strength, and he knew also his limitations. He aspired, as it is human to do, to better appointments; but when his aspirations were not realized, he went bravely and contentedly to the fields that fell to him in the providence of the Head of the Church. His lips seemed not to know how to frame the language of complaint. Strength of intellect, sweetness and simplicity of heart, and sublime unselfishness of purpose were the marks of the man.

The secret of that lofty and sustained purpose was in his inner life of union with Christ. The vision that flashed upon the young man of nineteen years never faded from the sky of a hard and trying life. The divine impulsion that carried him into the ministry grew stronger with all the years. His every power belonged to God. Those who knew only his rather angular exterior did not suspect the radiancy and ripeness of his inner spiritual life. I have seen him transfigured in the pulpit. I have sat with him by the fireside and felt the glow of his heart while he talked of what Christ was to him and the world. He was never so happy as when men were saved under his ministry. He loved above all things else to talk of the triumphs of redeeming grace. In the past few years I noted how he grew closer and closer to the great Companion, and how the increment of divine power was coming to him. It seemed to me that he was growing gentler and stronger, that he carried with him more and more the atmosphere

and suggestion of the divine life. And so his passage into heaven seems to me a natural transition. He was ripening for the change during these years wherein I have walked by his side in the sweet and holy bond of friendship. Since he slipped away from us I have sat alone by the hour and thought of him. I have tried to imagine his awakening when his eyes, just closed in the weariness of mortal sleep, opened upon the glad surprises of heaven. I have wished that he might come to me in his joys, as he so often has done, and tell me in his own way "what it is to be there." But it may not be.

Thomas W. Ragan is not dead; he has only passed through a door into another room in our Father's great house of many rooms. And it is a higher and brighter and better room. He is still my friend, strong and good and true. Such love as bound him to me refuses to be conditioned by time and place. It leaps all the distances and endures all the ages and kindles its inextinguishable light in the heart of the mystery that men call death.

The tattered, worn-out tent in which Thomas W. Ragan camped for a few brief, hard years on his journey upon God's great highway was folded up and put away by tender ministrant hands in the old family burying ground in Talladega County. But the traveler has gone on upon the highway that rises from the lowlands where the shadows gather to the heavenly highlands where the light never fails.

REV. JOHN T. MILLICAN.

REV. J. T. MILLICAN was born in Talbot County, Ga., December 7, 1849; and died in the Sam Turner Home for Superannuates, in Cottondale, Ala., March 21, 1906. He was reared in a Christian home where family worship was had regularly and where church and Sunday school were attended, and, as was natural and the thing expected, he was led to trust in Christ at the age of eight years. Had he been encouraged, he would have united then with the Church, but did not join the Church until his nineteenth year. He was educated at Collinsworth Academy and Providence High School, near his father's home. In speaking of his life he said: "My school days at the old academy were among my happiest." Soon after he joined the Church the pastor organized a young men's prayer meeting, where he began to pray in public. From the high school he went out as a teacher. In his first school, among his pupils, he found Miss Cintha Josephine McClung, to whom he was happily married in her father's home in Marion County, Ga., November 30, 1873. His father moved to Chambers County, Ala., about this time. Three years later, in the fall of 1876, at the earnest entreaty of an invalid mother, he moved to Alabama. He was licensed to preach by the Quarterly Conference of the Fredonia Circuit in 1882, J.

B. Stevenson, presiding elder; admitted on trial into the North Alabama Conference in 1883; ordained deacon by Bishop Wilson in 1885; ordained elder by Bishop Hargrove in 1888. He served consecutively the following charges: Wedowee Mission, 1884-85; Camp Hill, 1886-87; Vernon Circuit, 1888; Gurley Circuit, 1889-90; Gadsden Circuit, 1891-94; Asheville Circuit, 1895-96; Henegar Mission, 1897-1900; South Hill Circuit, 1901-02; Langston Mission, 1903-04. That year his health gave way, and the following November he was granted the superannuate relation and went to the Superannuate Home in Cottondale, Ala., where on March 21, 1906, he ended his earthly career.

This is the brief story of the life and itinerant labors of John T. Millican. His body rests in the cemetery at Cottondale to await the resurrection of the just. In all the relations of life he was faithful and true. As a true itinerant he always went without complaint to the place assigned him. He was a strong preacher in that he understood and preached the simple Scriptures. His mind was incisive and logical. Many of his sermons still live in the memory and lives of those who heard them. He was also a strong and clear writer. What he wrote was worth reading. While on the Gadsden Circuit he wrote for the county paper a number of strong articles on the cause of temperance. I would not enter the sacred precincts of the home, but there as husband and father kindness and love

abounded. As a friend you will not find one more abiding and true than was he. His wit was often quick and sharp.

During his last days there was a halo of divine light in his room. It was a benediction to all who visited him during those days. He was in a state of ecstatic joy. He was preaching and shouting the praises of God. Among other things he said: "I have cut the cables and swung out on the promises of God. I have no fear; my Saviour is with me." His mind was as clear as a bell. He could quote texts and tell of sermons he had heard long years ago. Not a shadow of doubt passed over his triumphant spirit. He exhorted and preached to many who visited him during those days of wonderful triumph.

REV. THEODORE BOWDEN M'CAIN.

REV. THEODORE B. M'CAIN, son of William and Matilda McCain, was born in Talladega County, Ala., October 2, 1844. His early days were spent in the village of Lincoln, and his boyhood was vibrant with life. The young man was counted a splendid comrade, for he was open, cordial, bold, and was ever ready to lead the sport of the "gang" down to the river, out through the woods, or among the villagers. The buoyancy of the youth led him into many a forbidden escapade.

At the close of the war his wild spirit engaged in daring exploits which took him far from home. He wandered across the ocean, and in distant lands his career was checkered with bold adventures. This brought to him associations which he afterwards deplored.

Back home again, he was converted in the old Pine Grove Meetinghouse, in Calhoun County. Rev. R. A. Timmons was his pastor. The change wrought in him was radical, and he cherished this experience to his dying day. He joined the Methodist Episcopal Church, South. The nature of the man was so intense that he must needs throw himself with all his strength in the direction he was going. It is not strange that he responded to a call to preach and sought the itinerant ranks.

Brother McCain began his itinerant work one year before he joined the Conference by serving as a supply on the Hatchet Creek Mission. The following December he was received on trial into the North Alabama Conference and was appointed to the same work, which he served one more year, 1881. From 1882 to 1885 he served the Camp Hill Circuit; 1886, Socapatoy Circuit; 1887-88, Pelham Circuit; 1889-90, Leeds Mission; 1891-92, Jonesboro Circuit; 1893-94, Walnut Grove Circuit; 1895-97, Hartsel Circuit; 1898, Carbon Hill Circuit; 1899-1900, Oakman Circuit; 1901-02, Calera Circuit; 1903, Woodstock and Johns; 1904, Johns and Adger; 1905-06, Athens Circuit; 1907-08, Oneonta; 1909, Gaylesville Circuit; 1910-11, Pratt City Circuit. At the Conference held in Florence, Ala., in December, 1911, he was appointed to Brookwood. His labors here were of short duration. Early in the year 1912 he was taken seriously ill and was placed in a hospital in Birmingham, Ala., where he received all the attention that medical skill and good nursing could furnish. But all in vain; his work was finished. In January, 1912, the Master sent his messenger Death to release his servant from service on earth and transfer him to that higher service in the upper sanctuary where toil is rest and service is a joy forever.

Brother McCain was a typical son of nature in that he was preëminently natural in all that he said or did. By saying this it is meant that he was pe-

culiarly himself, without ever a thought or attempt to imitate another. His facial expression, when in conversation, was somewhat on the comical order; but beneath that apparently comical air there was unmistakable sincerity that gave emphasis to his words. He hated hypocrisy with intensity. What he believed he was not afraid to speak, and you might know that he believed it profoundly.

Brother McCain's early educational advantages were very limited; but when he entered upon his work of preaching the gospel, he set himself industriously to the task of completing the course of study prescribed by the Conference for young ministers, which task he accomplished in due time and with credit. His preaching was of a plain, practical order, accompanied by zeal and spiritual fervor that gave emphasis to his message. He was a diligent pastor. He knew his flock and they all knew him. He was a very provident man in his domestic affairs. No matter how meager his salary (and it was generally meager), T. B. McCain and his family always lived well. His home life was a marvel of comfort and plenty because, like Paul, he was not ashamed to labor with his own hands to provide such things as his people could not or would not provide for him, yet he did not neglect his pastoral or ministerial work. He wrought well and faithfully, and his work will follow him.

REV. MARCUS G. WILLIAMS, D.D.

REV. MARCUS G. WILLIAMS, son of Justinian and Elizabeth Williams, was born in Boonville, Mo., October 25, 1831; and died in Athens, Ala., April 4, 1894. He professed religion and joined the Methodist Church at Ross's Chapel, on the Chickasaw Circuit, in North Alabama, sometime in 1853. He was licensed to preach by Rev. Finch P. Scruggs, presiding elder of the Florence District, on March 18, 1854. In October of the same year he was admitted on trial into the Tennessee Conference, held at Florence, Ala., and appointed to the Savannah Circuit as junior preacher, with James McCracken, preacher in charge. The following year he served the Waterloo Circuit. At the end of that year he was ordained deacon by Bishop Andrew at Huntsville, Ala., and appointed to the Fayetteville Station. During this year he was married to Miss M. C. Coffee, of Lauderdale County, Ala. The following year he served the Shoal Circuit. He was ordained elder by Bishop Andrew at the following session of the Conference, and appointed to Rogersville and Driskill's Chapel. His next work was the Richland Circuit, in Giles County, Tenn. His charge was then divided, and he was sent to Shiloh, the eastern end of the Richland Circuit. In 1861 the War between the States began, and Brother

Williams went with the Third Tennessee Infantry as chaplain. In 1862 he was nominally appointed to the Prospect Circuit as junior preacher, but in reality he continued as chaplain of his regiment in the army, where he remained for the greater part of the war. In 1865 his charge was Shady Grove and Ebenezer. In 1866 he was transferred to the Arkansas Conference and stationed at Jacksonport, where he remained for two years. He was then transferred to the St. Louis Conference and stationed at Boonville, Mo., his childhood home. In 1869 his work was Arrow Rock and Marshall, where he remained two years; thence to the Pleasant Hill Circuit, one year, and returned to Arrow Rock and spent two years there. Then, on account of affliction of the throat, he asked to be located. During the year of his location and rest he was sufficiently recovered to take work, and was readmitted and appointed to Waverly Station, remaining one year; then to Lexington Station, where he remained three years. During the third year of his pastorate at Lexington (1878) the presidency of Central Female College became vacant, and he was elected to fill that position temporarily in connection with his pastoral work. He was then, at the beginning of the next session of the college, elected professor of languages; but when his Conference met that fall he resigned his professorship and asked to be transferred to the North Alabama Conference, and was appointed to the New Market Circuit. In 1881-82

he was stationed at Tuscumbia, Ala. In 1883 he served the Lexington Circuit, and was appointed to the same work for 1884, which he served for a part of the year, when he was elected President of the Athens Female College. This position he filled till June, 1892, when, on account of failing health, he was compelled to resign. At the following session of his Conference he asked for the superannuate relation, which was granted, and he continued in that relation till called to his reward on high.

REV. DAVID L. PARRISH.

REV. DAVID L. PARRISH was born in Gwinnett County, Ga., April 10, 1849; and died in Florence, Ala., May 29, 1912. The body was taken to Birmingham, Ala., and the funeral services were conducted in First Church by Rev. I. F. Hawkins, pastor of First Church, Florence, Ala., assisted by Bishop James H. McCoy and Rev. L. C. Branscomb, pastor of First Church, Birmingham.

Brother Parrish was twice married, first on December 10, 1868, to Miss Cornelia Forrester. His first wife died on July 19, 1882. He was again married on December 18, 1883, to Miss Georgia Comer.

Brother Parrish was converted in early life. His child mind seemed to be impressed that he was to be a preacher. When but a little boy he would gather the little children about him and preach to them. He was ordained a local deacon at Griffin, Ga., by Bishop Keener in 1875, and ordained elder at Rome, Ga., by Bishop McTyeire in 1880. He served as supply in the bounds of the North Georgia Conference about nine years. He joined the North Georgia Conference one year before transferring to the North Alabama Conference.

During the thirty years of service rendered in the North Alabama Conference Brother Parrish never missed roll call at the Conference sessions. His

first work in the North Alabama Conference was as a supply on the Cedar Bluff Circuit, which was in 1883. At the session of the Conference of that year he became a member of the Conference, and was appointed to Cedar Bluff Circuit for 1884; 1885, Center Circuit; 1886-88, Cross Plains (now Piedmont) Circuit; 1889, Somerville Circuit; 1890, Fayette Station; 1891-94, Roanoke Circuit; 1895, Wedowee Circuit; 1896-98, Warrior and Blount Springs; 1899, Blockton Station; 1900-02, Tuscaloosa District; 1903-04, Athens Station; 1905, Brookwood Station; 1906, Jasper Station; 1907-08, Sulligent Circuit; 1909, Carbon Hill, 1910-12, Florence District. Here he ended his earthly labors about the first of June.

The above dates tell of labors abundant and trials severe. Brother Parrish had much to contend with that few knew of. He patiently endured many heartaches without even speaking of them to others. It is customary among us, when a preacher dies, to say of him, "He was a good preacher," and of course it is true; but often it means only that he was a good man and preached a pure gospel. But when it is said that D. L. Parrish was a good preacher, it means all of this and more. He was clear in exegesis, forceful in delivery, and often sublimely eloquent in the very best sense of that term. No man was ever freer from any attempt at so-called fine speech; but he spoke the words of truth and soberness under the inspiration of the Holy Spirit, and

this always brings good fruit. Rev. I. F. Hawkins, pastor of First Church, Florence, said in his talk at the funeral services of Brother Parrish that his church was always filled to overflowing when it was known that the presiding elder (Parrish) was to preach. He was ambitious, of course; but it was of that kind that coveted the best gifts that he might the better fulfill his high calling. He did not covet his brother's place in the Church nor speak disparagingly of his brethren who might be above him in what the world calls the good places. Even when he felt that he was wronged he was never heard to bring a "railing accusation against his brother."

Brother Parrish served circuits, stations, and districts in the North Alabama Conference continuously for nearly twenty-nine years; and in all these places, during all the years of his ministry, he wrought well and faithfully. No man could bring aught against him as a minister or as a man. He lived above reproach or suspicion, and he has left the savor of a good name, which is as "ointment poured forth."

REV. WILLIAM E. MABRY.

REV. WILLIAM E. MABRY was born in Shelby, N. C., May 2, 1837; and died at Palatka, Fla., March 21, 1895. Brother Mabry's physical mold was tall, spare, and straight. In carriage and bearing he was a nobleman. He was a man of the tenderest sensibilities and the keenest insight. He was preëminently trustworthy in all of his transactions, and was the very essence of truthfulness. He was a sincere Christian and an evangelical minister of the gospel. His preaching was singularly free from speculations and errors in doctrine. His career was honorable and his end peaceful.

For four years Brother Mabry served pastoral charges in the Alabama Conference; then for six years he was in the Mobile Conference. He then transferred to the Tennessee Conference and remained only one year, transferring to the North Alabama Conference, where he received twenty four appointments. He was received on trial into the Alabama Conference in December, 1850, and appointed to the Blue Springs Mission, in the Blountsville District. At the session of the Conference held in Greensboro, Ala., in December, 1861, he was received into full connection and ordained deacon. The Conference of 1863 was held in Columbus, Miss., which was the last session of the Alabama

Conference before its division into the Mobile and Montgomery Conferences. At that session Brother Mabry was ordained elder. In 1861-62 he was on the Northport Circuit; 1863, Belmont; 1864, Crawfordville; 1865, McKinley and Bethlehem; 1866-67, Athens District; 1868-69, Meridian Station; 1870, Athens District; 1871, Tuscaloosa Station. In consequence of failing health he was compelled to give up the work in the early part of the year. In 1872 he served the Decatur Station; 1873-76, Decatur District; 1877-79, Gadsden Station; 1880-81, Oxford Station. He was then appointed to the Harpersville Circuit, but on account of a vacancy in the Talladega Station he was removed to that charge, where he remained four years. He then served the Gadsden District four years. The last appointment he received was the Lafayette Station in 1894. Here his health so declined that he had to give up work in the early part of the year. He then asked for and was granted the superannuate relation. He then went to Florida in the hope of recuperating his broken-down health. But all in vain; his work was done, and the Master gave him his discharge and took him to heaven to rest and live forever.

In the early part of his ministry he was married to Miss Sallie DeGraffenried, of North Alabama. Seven children were born to them. His son, Rev. W. E. H. Mabry, at this writing (1912) is President of the Tuscaloosa Female College.

REV. ROBERT BURTON BAIRD.

REV. ROBERT BURTON BAIRD, son of James E. and Lucy Baird, was born at Goshen, Ala., January 17, 1851. He was converted in early life at Bethel Church, in Calhoun County, Ala., and joined the Methodist Episcopal Church, South. He was licensed to preach about the year 1880. In the fall of 1887, at Tuscaloosa, he was admitted on trial into the North Alabama Conference. He was ordained deacon at Huntsville, Ala., in 1889, by Bishop Duncan, and elder by Bishop Galloway in Decatur, Ala., December 6, 1891. He served the following charges: Warrenton Mission, two years; Ohatchee Circuit, two years; Berry Circuit, four years; Heflin Circuit, four years; Lincoln Circuit, three years; Alexandria Circuit, three years; Piedmont Circuit, two years. In the fall of 1908, on account of the helpless condition of his afflicted wife, he was superannuated, and was in this relation two years. In December, 1910, he was assigned to the Lanier Circuit, where he ended his labors in peace and passed to his reward on November 11, 1911.

In early manhood Brother Baird was married to Miss Mattie Smith. This union was blessed with several children, two of whom survive at this writing (1911): Jerome J. Baird, of the Mississippi Conference, and Mrs. R. J. Williams, of Heflin,

Ala. On December 22, 1910, he was married to Mrs. Willie D. Buckalew, of De Armanville, Ala.

As a man, citizen, husband, and father Brother Baird adorned the commonwealth in which he lived, and "centered within himself the most beautiful graces of a home in which love presided and from which the holiest influences radiated." He was not a man of showy life and great profession, but he was a man of real merit and true character. He had convictions, and could stand for them with the moral courage of a hero. He was of a kindly disposition and had a loving heart. In his home and with his loved ones, especially when there was affliction—and there was much of it—he was as gentle and tender as a woman. But it is his work as an itinerant preacher that will stand the test of time and the disclosures of the final day. He was a faithful shepherd, going in and out before his people, giving them a wholesome example of quietness, peace, and love, and ministering counsel, cheer, and comfort as only one can do who has sat at the feet of the great Teacher and learned of him. He was a good preacher, sound and sensible, and liked to preach. His sermons always brought food for the minds and hearts of his hearers, and he was faithful to the end. He lived nobly and wrought well; and while we mourn his death, we rejoice in the hope that by and by we shall find him in the better land.

REV. JOHN RICHARD WATERS.

REV. JOHN RICHARD WATERS, son of Rev. Resin Fletcher and Bettie Womack Waters, was born in Panola County, Miss., September 6, 1877. His father was a member of the North Mississippi Conference, and died in October, 1880, while stationed at Rosedale, Miss. A little while before death came to the father the child John was called for, and the father said: "This child is to be a preacher. Be sure to rear him for the Lord." Thus from infancy he was dedicated by his father to the service of God; but not until he had for himself answered the call of God did he know what his father had said.

After the death of the father, the mother moved to Florence, Ala., established herself in a modest home, and settled down to the work of rearing for God her two boys, John and his half-brother James T. Johnson, eight years older. At Florence John grew up in the Sunday school, joined the Church when quite young, and became an enthusiastic worker, with never any wavering in devotion to the cause. He attended public school in Florence, of which his mother was principal, and then graduated from the State Normal College, Florence. That he might contribute as far as possible toward his own education, he worked afternoons and Saturdays at a drug

store. While quite young he ran one afternoon into his mother's room, his face all aglow, saying: "Mamma, look at my nice new Bible. Isn't it pretty?" The reply was made: "Yes, son; you have a number of Bibles now. What do you want with another?" He replied: "Yes, mamma; but I have to preach the gospel." This was the first intimation he ever gave of his call to preach.

After graduation at Florence, Brothers Waters taught for two years at Renfroe, near Talladega, Ala. He then spent two years at Mooney School, Franklin, Tenn., teaching and pursuing studies for further college work. He was superintendent of the Sunday school at Franklin. There he was licensed to preach; there he had perhaps the greatest battle of his life and won a great victory. He had about decided to become a lawyer, going so far as to provide himself with books and to begin preparation for that end. The way was opened for him to pursue legal study under eminent instructors in Georgetown, D. C. But a battle was being waged in the heart of the young man, a voice was speaking to his inner consciousness calling him to the ministry. For several months this battle raged; then he surrendered and the matter was settled. Then came a sweet peace and his spirit was at rest. Being persuaded that the time had passed when a preacher could afford to enter upon his work without thorough preparation, he began with a set purpose to fit himself to be a preacher and a teacher. Accordingly

he entered Vanderbilt University and continued there for seven years, practically working his way through. He received his B.A. degree in 1905 and his M.A.

REV. JOHN RICHARD WATERS.

in 1908, at the same time taking the B.D. degree in the Biblical Department. The next summer he spent at Chicago University, still seeking knowledge.

In November, 1908, at New Decatur, Ala., Brother Waters was received on trial into the North Alabama Conference and sent to the Hamilton Station, where he did excellent work. His consecration to duty and his lovable disposition made a fine impression upon his people and won friends among all classes. For 1910 he was sent to West Gadsden, and there impressed himself on his people as a man of God. In July, 1910, he was elected to the chair of History and Philosophy in Birmingham College. His people at West Gadsden gave him up with reluctance. At the opening of the fall session of the college he entered upon his work and pursued it with such a degree of intelligence and earnestness as to betoken great success in his department. In the three months intervening between the opening of the school and the session of the Conference he had convinced all parties that he was the right man in the right place. He was a preacher of decided ability. Clear and strong in the presentation of gospel truth, he spoke as one who knew in his own life the force of that truth. He carried these strong convictions into his school work. He at once won the respect of the members of the faculty, and the students soon learned to love him devotedly. He was interested in everything that concerned the welfare of the boys. He was with them in their Christian work, and his daily life was a high example to them. Surely no man ever got a stronger hold on the student body in so short a time than he. Num-

bers of students in Birmingham College have said: "He was the best man I ever saw."

At the close of the Conference at Huntsville Brother Waters returned home sick. After a few days pneumonia developed, and on December 15, 1910, he passed to his reward in the city of God. His mother and brother reached his bedside when his sickness became serious, and when his mother came into the room never was there on human face a look of deeper affection than was on his. He could not talk much, but his eyes looked the tender love that he could not speak. Before he went away he spoke to friends freely concerning his temporal affairs and of his spiritual condition. He said: "I want to talk to you while I can. I do not know how this will terminate. I want you to know that if I go it is well. My faith in God is strong; in fact, I believe I had a little rather go." It can never be fully told what a great service his good mother did for the world when she reared such a man as John R. Waters. No man could know him without being better for it. Always bright and cheerful, he carried sunshine wherever he went. None ever knew a more perfect Christian gentleman. His work is done, and well done.

REV. LUCIEN K. KNOWLES.

REV. LUCIEN K. KNOWLES, son of James and Elizabeth Knowles, was born in Shelby County, Ala., October 8, 1883; and died on June 7, 1908. At a very early age he joined the Church, having been converted under the ministry of Rev. C. L. Herring. His conversion was pronounced, and such was his zeal and loyalty to all the services of the Church that his friends felt assured that he would seek a wider field for service soon. And so it was. He sought and obtained a license to preach, but realized that his education was not sufficient for his chosen life work. He spent two years in college, a part of the time at Greensboro and the rest at Owenton. In July, 1903, he was married to Miss Dora Chadburne, who proved to be a real help and a great blessing to him in his chosen work. He was received on trial into the North Alabama Conference in 1904. He served only two charges, Hargrove Station and Cottondale Circuit; but he served them well and faithfully. His health being completely broken down, the Conference at its next session placed him on the roll of superannuates. He was never able to take work after this, and on the date above given he quietly passed away.

REV. JOHN CROFFORD HUNKAPILLER.

REV. J. C. HUNKAPILLER was born in Blount County, Ala., September 19, 1833; and died at his home in New Hope, Ala., July 16, 1904. His parents were very poor and unable to give him even an ordinary English education. He was converted and joined the Methodist Church in 1847. When he was about twenty years old, he was married to Miss Nancy C. Parrott. To them were born nine children. The youngest son, Rev. L. P. Hunkapiller, is a minister and a member of the North Alabama Conference. A few years after he joined the Church he was appointed class leader, and in 1861 he was licensed to exhort. In 1861 he enlisted in Company B, Nineteenth Alabama Regiment, C. S. A., and was made a corporal in his company, but later was made third lieutenant. In the Battle of Chickamauga he was wounded, from which he never recovered sufficiently to join his company again. He was a brave soldier and a faithful officer. He maintained his Christian character untarnished through all the years of his military life, and had the confidence and respect of his fellow soldiers.

Brother Hunkapiller was licensed to preach in 1861, and for three years (1865-67) he served as

a supply on the Marshall Circuit. In 1866 he was ordained deacon by Bishop McTyeire, and in 1870 ordained elder by Bishop Paine. At the same time he was received on trial into the North Alabama Conference, and served fifteen years. He then located, because his family was large and his material support too meager on the charges he served to enable him to keep out of debt. But during the years that he was a local preacher he was by no means idle, as his services were eagerly sought after in the country where he lived. As proof of this we append the contents of a letter which he wrote to the *Alabama Christian Advocate* on the day that he and his wife celebrated their golden wedding:

OUR GOLDEN WEDDING.

January 2, 1903.

This day fifty years ago, by Rev. Uriah Williams, Nannie S. Parrott and I were pronounced husband and wife. The fruits of this union were nine children. Eight lived to be men and women—all members of the Methodist Church. Six are still living; two died in the faith. We have twenty-nine living grandchildren, several of whom are in the Church. We have reason to be thankful to our Heavenly Father for his goodness during these eventful years. "Surely goodness and mercy have followed us."

I was licensed to preach in 1861. After spending three years in the war, I began to preach in the fall of 1864. From that date to the present I have devoted most of my time to the Church and for the good of the people generally. I shall not boast, but I have married more than one thousand couples, preached as many funerals, conducted as many protracted meetings, witnessed as many genuine conversions, and received as little money for it as any man of my age. My

salary for twenty-six years' work does not average more than two hundred dollars per year. But I am glad that I have had the honor of working for the Master. So, after all, we are "unprofitable servants." Still able to work and live, my wife

REV. J. C. HUNKAPILLER AND WIFE.

and I are unusually active for our age. I can travel twenty miles and preach twice a day yet. My wife can do her own work and visit as often as she wishes to any day. So we are happy on the way. May God bless you, the *Advocate*, and everybody else!

REV. JOHN C. PRINCE.

REV. JOHN C. PRINCE was born at Sheffield, Tuscaloosa County, Ala., September 6, 1861; grew up to manhood in the community where he was born with very limited advantages for an education; professed religion and joined the Methodist Episcopal Church, South, in 1887; joined the North Alabama Conference at Athens, Ala., in 1894. His ministerial and pastoral services were given to the following charges: Westmoreland Circuit, 1895-98; Vinemont Circuit, 1899; Princeton Circuit, 1900-01; Westmoreland Circuit, 1902; Covin Circuit, 1903-04; Double Springs Mission, 1905; Union Grove Circuit, 1906-07. At the end of 1907, on account of declining health, he asked for and was granted the superannuate relation.

Brother Prince was married to Miss Fannie Echols, of Westmoreland, Ala., January 12, 1894. Soon after his superannuation he was provided with a home at Ragland, Ala., by the agent, Rev. J. W. Norton. (This Ragland home was donated as a superannuate home by Hon. W. T. Brown in honor of his wife, Mrs. Lila Kathryne Brown.) In this home Brother Prince lingered and suffered for about one year, and on December 28, 1908, he was removed to another and better home provided by his Lord and Master, "a house not made with

hands," in the "city which hath foundations, whose builder and maker is God."

The ministerial services of this good man were indeed a benediction to the charges he filled, for the people "took knowledge of him, that he had been with Jesus." His life was an open epistle, known and read of men. Consecration, strong faith, and unremitting service characterized his everyday life. Often persons passing his home have heard him singing and shouting the praises of God aloud.

Brother Prince died at a time of life when men are usually in their prime; but God's ways are not our ways any more than his thoughts are our thoughts. Our departed brother sleeps in the quiet cemetery at Westmoreland, Ala., to await the resurrection of the just.

REV. EUGENE HARTWELL PRICE.

REV. E. H. PRICE was born at Glennville, Barbour (now Russell) County, Ala., February 7, 1860; and died at Ethelville, Pickens County, Ala., September 15, 1911. His parents were people of culture and deeply pious. Rev. William J. Price, of the Alabama Conference, is his brother, and Rev. Jesse Wood, of California, is his half-brother.

Brother Price was converted in early life and joined the Methodist Church, and gave himself without reserve to the service of the Lord. His ideals were high, and from his boyhood he lived as well as he knew how. In 1882 at Spring Hill, near the place of his birth and rearing, he was licensed to preach. Rev. R. B. Crawford was his presiding elder and C. B. Pilley his pastor. In 1887 he was admitted on trial into the North Alabama Conference and appointed to Leeds and Henry Ellen, which he served during 1888; Fernbank Circuit, 1889; Fayette Circuit, 1890; Northport Circuit, 1891-92; Gordo Circuit, 1893-94; Gadsden Circuit, 1895-96; South Hill Circuit, 1897; Vernon Circuit, 1898-1901; Carbon Hill, 1902-03; Brookside, 1904-05; Gurley Circuit, 1906-07; Triana Circuit, 1908-09; Ethelville Circuit, 1910-11.

Brother Price was all that a successful itinerant preacher should be, barring human frailties common

to men generally. His piety was perhaps his most striking characteristic. He sought the guidance of the Holy Spirit in all his work, because he had an abiding anxiety to save people from sin. He was not what the world would call a great preacher; but, nevertheless, he *was* a great preacher, for the simple reason that he was used of God, and that is true greatness. When he entered the pulpit, his heart was set on accomplishing something for God. In the day of final accounts he may not shine in the galaxy of greatness with St. Paul as a great leader of men, but he will shine in the company of the faithful who labored successfully to save lost men and women.

Brother Price had a genial, sunny disposition, was very susceptible to kindness, and never forgot a favor and the friend who bestowed it. He was called to lay down his earthly work while yet in the fullness and strength of his manhood. The ways of the Lord are strange to us now, but some day we shall understand.

REV. THOMAS H. DAVENPORT.

REV. THOMAS H. DAVENPORT was born in Giles County, near Pulaski, Tenn., in 1835. His character was molded by an intelligent and devout mother, a member of the Primitive Baptist Church. In early life he attended Sunday school under the auspices of the Methodist Church, which privilege he claimed as long as he lived. He was converted at the age of twelve or thirteen years. He was a student at the school at Pulaski, Tenn., and such was his quickness of perception, intellectual vigor, and application to study that a benevolent friend proposed to him to accept the entire course of study prescribed by that institution of learning; but, inwardly moved by the Holy Spirit to take upon himself the office and work of the ministry, he declined the offer so generously tendered and applied for admission into the Memphis Conference. He was received and appointed to the Cageville Circuit, and then to Pontotoc Station. While at that point he joined the army as a private, and subsequently labored with fidelity as chaplain. In the Tennessee Conference he served the following charges: Spring Hill, Florence, Stone's River, and Chapel Hill. As a member of the North Alabama Conference he was two years at Jacksonville, one at Birmingham, two at Tuscumbia, three at Leighton, two at Gun-

tersville, one at Fayetteville, two at Northport, one at Anniston, three at Hartsell, and seven months at Warrior, where he died on June 3, 1888, after an illness of nearly six weeks.

Brother Davenport was small of stature, sinewy, nervously constructed, and richly endowed with the

REV. T. H. DAVENPORT.

power of endurance. As a man he was kind, social, prudent, confiding, and true. Sincerity permeated his whole nature, enriched his utterances, and gave force to his life. As husband and father he was patient, appreciative, and affectionate. He was a public-spirited man and a patriot. When the tocsin of war was sounded, he responded to his country's call. He did not seek a position of safety, ease,

emolument, or honor, but entered the infantry department of army service; and whether on the march, on picket duty, or contending with the enemy in the smoke of battle, he was deliberate, earnest, and brave. One of his characteristics was his individuality; he was at all times himself. He read books that he might acquire a knowledge of principles and facts which he might utilize with great power. He had an exalted regard for the learned and the eloquent, yet he imitated no man. In the preparation of his sermons the invention and logical development were his own. His individuality stamped his discourses and his originality imparted freshness to his efforts from Sabbath to Sabbath, hence he held the interest of his congregation. He wrote much and was accurate, extemporized much and was ready. He prepared his sermons with care, and when once prepared they were always at his command. He enjoyed the religion which he professed, and his sermons were cogent and spiritual. His soul often glowed with spiritual fervor as truth intensified his spiritual vision, and then he was truly eloquent. The last work he did was to get the Church at Warrior in readiness for the District Conference. He loved the Church, worked for her prosperity, and gloried in her triumphs. His work is done. He sleeps quietly in the cemetery at Birmingham.

REV. JULIUS NICHOLAS GLOVER.

REV. J. N. GLOVER was born in Laurens County, S. C., in 1808; and died in Fayette County, Ala., in 1888, at the ripe old age of about eighty years. In early life he was not religious, but rather inclined to speak lightly of such things. But after he was a full-grown man he began to think more seriously on the subject, which resulted in his being awakened to an awful sense of his true condition. He was in great distress of mind and agonizing prayer. But he soon found peace by accepting Christ as his personal Saviour. Not long after his conversion he felt the call to the ministry. He was first licensed to exhort and afterwards to preach. In 1841 he was a local preacher in the bounds of the New Lexington Circuit, Tuscaloosa District, which field embraced what is now Northport Station, Northport Circuit, Herd Shoals Mission, Corona, and the greater part of Sheffield Circuit. He afterwards removed to Pickens County and settled in the bounds of the Gordo Circuit. From this place his name was sent up to the Annual Conference to be received, and he was thenceforth an itinerant preacher. Most of his labors as such were in West Alabama. He was on the superannuate roll for many years, and lived in Fayette County, where he spent his latter years.

Brother Glover was not an educated man, but he liked to study, and thus improved his mind all along the course of his ministry. He was especially given to the study of the Scriptures, and was well informed on all the fundamental doctrines of his Church as taught therein.

His close friend, the late Hon. E. A. Powell, of Tuscaloosa, Ala., said of him: "Brother Glover was a truly pious man. He never lost sight of his religion. Consequently it was always a source of comfort to him. To those who knew how he lived the news of his triumphant end was no surprise."

REV. URIAH WILLIAMS.

REV. URIAH WILLIAMS was born and partly reared in Pulaski County, Ky. He was the son of William and Martha Williams. He was born on August 2, 1807; and died at the home of his son, Emory T. Williams, White Plains, Ala., March 18, 1888. When he was six years old his parents removed to Maury County, Tenn., where he grew to manhood, was graciously converted, joined the Church, was licensed to preach by a Quarterly Conference presided over by Robert Paine, presiding elder, and started out on his life work of preaching the gospel and leading a life of exemplary piety. For fifty-nine years he was a minister of the gospel of the Lord Jesus Christ. What a record! Our glorified brother was a man of strong convictions. He saw things clearly. Hence, when he fully realized that he was a guilty sinner, his sorrow and penitence stirred his soul to its depths. When relieved of the "pains of hell that got hold on him," his deliverance was clear and satisfactory. He believed in and preached a known Jesus and a felt religion. He was a firm believer in the doctrines of the gospel as taught by the fathers of Methodism. He believed in the doctrines of inherent depravity, the necessity of a radical change in regeneration, and the witness of the Divine Spirit. These doctrines he

found clearly taught in the Word of God and corroborated by his own personal experience. Perhaps the most remarkable trait in his character was his unaffected humility. If he had not had so much self-distrust, no doubt he might, with his clear, sound judgment, have been more useful in many instances. While too much self-assertion may lead to dogmatism, yet too much self-distrust may lead us to fail to do good when we might. If our brother had a fault, it was at this point. Fidelity to every trust committed to him was a prominent trait of his character. Whether as an itinerant or a local preacher, a school-teacher or a citizen, a husband or a father, he was faithful to every trust, and came up to the scriptural requirement; and no doubt the Master said: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." He was one of the few links that bound this generation of Methodist preachers to the past. That was the heroic age. But we must not murmuringly inquire why the former days were better than these. Let us rather glorify God by saying with Charles Wesley: "God buries his workmen, but carries on his work." Brother Williams faithfully "served his own generation by the will of God, and fell on sleep."

REV. N. P. D. SAMFORD.

REV. NORRIS PRESTON DOWDELL SAMFORD, son of William F. and S. L. Samford, was born on October 24, 1863; and died May 19, 1888. He was the youngest of thirteen children, and, like Benjamin of old, he came to gladden the heart of his aged parents and to lead his family to the promised land. As he grew apace the years added grace and loveliness to the child; and when the boy began to develop the promise of a glorious manhood, all the household rejoiced in the prospect of a noble son and brother.

Through all the changes of childhood and boyhood Norris evinced signs of a mental caliber far above mediocrity. He graduated honorably from the East Alabama Agricultural College, well equipped for the arena of life. He chose the law as his profession and entered upon it with eagerness, and his friends looked forward to a brilliant future for him. "Man proposes, but God disposes." In the outset he was stricken with disease and brought so low that he caught glimpses of the other side, and for months the agonizing prayer of his friends was for life, only life. In answer to these prayers he was, as if by a miracle, raised almost from the dead. From the valley of silence he slowly retraced his steps and emerged a new man. He had communed

with God in the solitude of the dark night watches, and his spirit came forth purified as by fire. The life which had been granted a second time he dedicated to God; thenceforth his life work was to proclaim the unspeakable love of the world's Redeemer. Until his health was fully restored he engaged in teaching with the firm purpose of entering upon the ministry as soon as he was physically able to perform the good work.

Brother Samford was married on February 19, 1885, to Miss Sallie Barron, of Burke County, Ga., and joined the Alabama Conference the same year. The first year he was stationed at Marianna, Fla., and the zeal and enthusiasm of youth, added to earnest piety, crowned the year with great success. A second appointment to the same place resulted in a still greater ingathering of precious souls for the Master. For personal and satisfactory reasons he was transferred to the North Alabama Conference, and the third year of his ministry was appointed to the Birmingham Circuit. He was very zealous in the cause, and the prospect for great usefulness which opened out before him seemed to enlist his whole being. He loved his charges and was almost painfully anxious to do them good. His entire conversation was of plans for the upbuilding and extension of the Church. There was a halo of sacred love about him which consecrated his every word and action as of one set apart for the Master's own use. To human ken the grand possibilities of the man

seemed a great acquisition to the cause. But, alas for his devoted friends and joy for him! God was satisfied with the offering. In his inscrutable wisdom the verdict went forth: "It is enough; come up higher." And the answer of his faithful servant was: "Thy will be done." In the words of the young martyr McCall, when called from the mission fields of Africa, the dying sentiment of this dear brother is expressed: "Lord, I gave my life to thee—body, soul, spirit—all are consecrated fully, freely to thee. If thou choose to take the life thou gavest to me instead of the work I planned for thee, what is that to me? Thy will be done." Brother Samford quietly fell asleep in Jesus on May 19, 1888, and his remains were interred the following day in the family burying ground at Auburn, Ala.

REV. TABOR F. HARDIN.

REV. T. F. HARDIN was born in Auburn, Ala., November 21, 1863. He was blessed with early educational advantages, and graduated from Auburn Agricultural and Mechanical College in 1884. In the winter of the same year he was licensed to preach, was admitted into the Alabama Conference, and was appointed to the Repton charge, where he labored faithfully and zealously. His next work was the Plantersville Circuit. He was ordained deacon by Bishop Keener in 1886, transferred to the North Alabama Conference, and appointed to the Northport Circuit. This covered the year 1887. In 1888 he was appointed to the Romulus Circuit, and went immediately to his work. Such were his zeal and faithful work that he soon won all hearts, and was fast making an enviable record as a preacher and pastor. But his career, so well begun and so full of promise for the future, was destined to be of short duration. In the very springtime of a hopeful life it came to an untimely end. His death was sudden, and the news of it fell like a thunderbolt upon the ears of his friends. A mysterious accident, which has never been fully explained, took the young laborer from the vineyard of the Lord and gave him a place with the redeemed in heaven. His short but brilliant life ended on April 4, 1888.

REV. FRANCIS T. J. BRANDON.

REV. FRANCIS T. J. BRANDON was born in Gwinnett County, Ga., May 26, 1832; and departed this life at Birmingham, Ala., July 31, 1909. Brother Brandon was of sturdy Scotch-Irish stock. His ancestors came to America in the early days, settling first in Pennsylvania, removing thence shortly afterwards to Halifax County, Va.; and in that State were born and reared the father, grandfather, and great-grandfather. The father, Francis Lawson Brandon, married Miss Zillah Haynie, of South Carolina, and removed to Gwinnett County, Ga., where was born the subject of this sketch. Most of the childhood of our brother was spent in that part of Georgia now embraced in the counties of Gwinnett, Bartow, and Chattooga, and from there he came into Cherokee County, Ala.

Francis Lawson Brandon and his wife were devout Christians, after the Virginia-Carolina-Georgia type. In that section of Georgia to which they came they were pioneers of the Methodist faith. Francis Lawson Brandon and his uncle at a very early date built Brandon's Chapel, a log meetinghouse, which has been rebuilt and maintained by succeeding scions of Brandons, and which stands till this day near Stilesboro, Ga., and is yet in use—a fit monument to a pious ancestry. Our Brother Brandon in his early ministry preached a sermon in that

church to a congregation composed of Brandons and their connections, and he also preached during the Civil War to a congregation of one hundred Brandons on the Dan River, in Virginia.

The household of Francis Lawson Brandon was ordered after the fashion of the Methodists of his day, and after that pattern the children were brought up in the service and favor of God. Amid such sacred scenes and associations F. T. J. Brandon grew to manhood's estate, and thence went forth into the world to play a true man's part in the destiny of his people and of his day, bearing with him ever those principles of noble impulse and lofty inspiration whose influence grew with his increasing years and gave temper to the fine quality of his splendid manhood till the end came.

With Brother Brandon conversion was clear-cut and memorable. With childhood cradled in such a Christian home as was his, with youth inspired by the living epistles of practical piety as afforded by his excellent parents, it is easy to apply St. Paul's famous pronouncement to Timothy: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, . . . and in thy mother." The faith of the parents was caught into the life of childhood and youth, and hence became the abiding buttress of strong manhood.

As youth opened into manhood, the time came for settling the line of life's labor. Brother Brandon, under the influence of a devoted uncle, Dr.

David Brandon, was inspired with the ambition to become a lawyer, and with such a purpose in view residence was taken at the home of that uncle, at Thomasville, Ga., there under favorable conditions to complete his education and fit himself for the law. But while there and while incited by worthy ambition to climb engaging heights of noble preferment in ample field, another call came and another issue was presented—a call and an issue resulting in a radical change of all the alluring lines laid out for a life time; a call to service, if not one more appealing to the legitimate ambitions of an aspiring and capable young man; a service, if not one to be crowned with laurels of forum or bar and attended by the plaudits of admiring men; a service, if not one holding the allurements of ample fortune with abundant ease after a while and the engaging promise of an old age of plenty—still a service opening a way for heroic ministry to fellow men, and fraught with unwritten sacrifice, attended by privation nearly all the time, and with not a little "suffering affliction with the people of God" on many of the most difficult fields from Tennessee to the Gulf.

It is not a little thing, even when the great God calls, to reverse ambition's pressing purpose toward a promising lawyer's life or toward any other honorable business or profession and turn to the comparatively hard lot of an itinerant Methodist preacher. When such a call came to F. T. J. Bran-

don, it was met in a spirit of serious calmness and decided with prayerful deliberation; and when decided, there was at once a corresponding change of motive, of direction, and of action. From the agreeable occupation of legal study the path thenceforth pointed to a preparation for that ministry which was hereafter to command without reserve every resource of his life. Accordingly praiseworthy plans for the law were left at Thomasville, Ga., and to Hiwassee College, in Tennessee, went the future preacher of the gospel, there to fit himself as best he might for the work of the Christian ministry. And in the light of a finished course, with a comprehensive view of life, of death, and of destiny, who but reckons that our brother chose his way with consummate wisdom?

At a session of the Alabama Conference, Bishop Andrew presiding, at Talladega on December 13-21, 1854, Brother Brandon was admitted on trial as a probationer. In the same class were Gabriel Hawkins, William C. Hearn, George J. Mason, William A. McCarty, William M. Motley, John W. Rush, John W. Solomon, and others. Many of these, like our brother, were by reason of long and distinguished service justly esteemed as men of renown. Admission into full connection came at a session of the Conference at Tuskegee on December 10-17, 1856, and at the same time ordination as a deacon by Bishop George F. Pierce. Ordination as an elder was at the hands of Bishop Rob-

ert Paine during the annual session at Macon, Miss., November 24 to December 3, 1858.

His pastoral appointments for fifty-two years follow: 1855, Uniontown Circuit; 1856, Athens, Miss.; 1857, Navy Yard, Pensacola; 1858-59, Montevallo; 1860, Jacksonville; 1861, East Selma; 1862, Wetumpka. He joined the Confederate army that year. For 1863-64 the entry on the minutes is, "In C. S. army." About this time the Alabama Conference territory was divided into the Montgomery Conference and the Mobile Conference. Brother Brandon's membership was with the former. For 1865 he was returned to Wetumpka; 1866, Gadsden District; 1867, Talladega; 1868-69, Jacksonville; 1870, Harpersville. The North Alabama Conference was organized by Bishop Paine at Gadsden, Ala., November 16-21, 1870. His appointments as a member of this body were: 1871-72, Harpersville Circuit; 1873-75, Athens; 1876-79, Tuscaloosa; 1880, Oxford Circuit; 1881-84, Fayetteville Circuit; 1885, Anniston; 1886-89, Tuscaloosa District; 1890-93, Huntsville District; 1894-97, Gadsden District; 1898-99, Jacksonville and White Plains; 1900, Elyton; 1901, Gaylesville Circuit; 1902, Trinity, Birmingham; 1903, East Birmingham; 1904, East Thomas and Ninth Street, Birmingham; 1905-06, Cullman; 1907, Trinity, Decatur District; superannuated at Tuscaloosa, November 27-December 3, 1907, rounding out fifty-two years of faithful and effective service,

When the Civil War began, F. T. J. Brandon was appointed a regimental chaplain. It does not appear, however, that he went at once to the front in that capacity, but rather that he took his way back to his home in Cherokee County, Ala., and there from among his kinsfolk and friends aided in raising and equipping Company E, of the Forty-Seventh Alabama Regiment, C. S. A. As a lieutenant of that company he went to the front and to the firing line. While doing active service he was promoted to a captaincy, and about the same time he was appointed chaplain to the Forty-Seventh Alabama Regiment. He served in both capacities, as captain and chaplain, at one and the same time, leading his company in the thick of the fight when occasion called and preaching and praying with the "boys in gray" when not facing shot and shell. His record as a soldier of the Southern Confederacy is as unsullied as honor's radiant scroll, his escutcheon as stainless as a star. His old comrades believe that no braver or truer man ever wore the gray. And as chaplain no Palmer went to Palestine more godly than he. When Lee met Appomattox and battle's serried line was broken, when waking morn echoed no more resounding reveille nor evening zephyrs droned along the rolling drum's tattoo, when camp fires died and flags were furled, the reverend captain laid aside the accouterments of a Confederate soldier and the martial captain resumed the saddle-bags of a Methodist preacher. He hastened to his

Southern home and took his place in life's thoroughfare alongside the battle-scarred brethren to do a true and valiant man's part in restoring the waste places and out of the ravage and ruin of war to assist in rearing the enduring structure of peace and prosperity for his people. Our honored brother's contribution in that behalf was worthy his patriotism and his piety, and becomes a priceless legacy to his children and his neighbors.

As a preacher Brother Brandon was scriptural, unctuous, effective. When he gave time to thorough preparation, he rose easily to lofty altitudes of thought or sounded the profound depths of affection. At such times he was scholarly, chaste, ornate, beautiful. There was in his intellectual movement the overflow of a rich current which indicated the fine poetic quality of his soul. To the latest day of his ministry his preaching was in demonstration of the power of God through the preached gospel to save. He was a soul winner to the last.

By hereditary instinct, by individual choice, and by personal design Brother Brandon was a gentleman after the best American meaning of that term. He was guileless like a child, chaste like a maiden, virtuous like a woman, courtly like a cavalier, sympathetic like a saint, and brave like Lee's legions in their primest condition—at once "a good soldier of Jesus Christ" and of his country, quitting himself

well—yes, creditably, gloriously—amid all the varying fortunes that fell to him.

On August 22, 1867, Brother Brandon led to the marriage altar that elect lady, Miss Carrie Woodward, of Jacksonville, Ala. Seven years was he wooing and waiting to win his bride—seven years of manly fidelity to his heart's ideal—and when she came, there came with her into the life of our beloved brother the exceptionally splendid qualities of that exceptionally gifted and gracious woman, which qualities were at once a complement, a buttress, and a grace to the noble life of the man of her choice; and these same qualities from the gifted mother have been happily blended in their children with the poetic charm of Brandon genius. Here was, indeed, a beautiful illustration of the scriptural ideal of marriage in that the twain became one. Of this sacred and beautiful union came five sons and one daughter, children "proper," as was said of Moses, to receive sacred impress and to pass on to the progeny of coming years the impulses of devotion to God, home, and humanity.

For fifty-two years Brother Brandon did the full work of an itinerant Methodist preacher, and did it excellently. To particularize as to the fields he cultivated, the churches and parsonages he built, the very great company brought by his ministry into the faith and following of the Lord Jesus, many of whom abide with us to honor God and bless men, while perhaps many more have already joined the

white-robed throng by the throne—to particularize as to these would far overrun our allotted space. Our honored brother asked and received a place upon our Conference Honor Roll at Tuscaloosa in the autumn of 1907; and yet the superannuate did not cease the exercise of an active ministry, for during 1908 Governor Comer, without solicitation, appointed him to a chaplaincy of State convicts, the work being at Flat Top Mines. There among those unfortunate people he labored gladly and effectively and to their evident profit. This chaplaincy he filled to the day of his departure.

In all the relations of life Brother Brandon acted well his part. He was a patriotic citizen, a brave soldier, a true friend, a faithful Christian, an excellent minister of the Lord Jesus, and there gathered into his life by God's grace the sum of those splendid elements which give guarantee of immortal life in the better land.

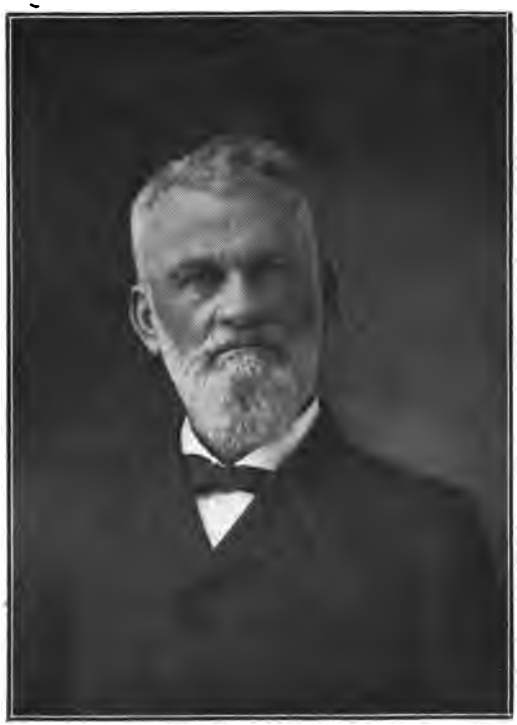
"As a sheaf of the ripened grain,
Garnered at eventide,
He's gathered where angels reign,
Beyond death's dark divide.

As a soldier, from battle's shock
Winning a last release,
He turns to the clefted Rock,
And rests in realms of peace."

REV. R. A. TIMMONS, D.D.

REV. ROBERT ABIJAH TIMMONS, D.D., son of Rev. William and Mary B. Timmons, was born in Corinth, Heard County, Ga., August 20, 1837. He made a profession of religion and joined the Methodist Episcopal Church, South, at the age of fourteen years. He was received into the Church by Rev. Thomas Whitby, appointed class leader at fifteen, licensed to exhort at eighteen, and in his twentieth year was granted a license to preach. In his twenty-first year, at Greensboro, Ala., in 1861, he was admitted on trial into the Conference, Bishop Early presiding. He had served that year as a supply the Pinckneyville Circuit. In 1862 he was appointed as junior preacher on the Fayetteville Circuit, with Rev. E. S. Smith as senior. Here he served until the first of May, and then volunteered as a private Confederate soldier, serving one month in Hilliard's Legion. He was then appointed junior chaplain with Rev. Isaac Spangler, and served as such until December, when he resigned and came home. In 1863 he was appointed to the Hatchet Creek Mission, and in 1864 to the Arbacoochee Circuit. On August 14, 1864, he was happily married to Miss Sardinia A. Bell. He served the Lineville Circuit in 1865-66. He was in charge of the Tallassee Circuit in 1867-69. He served the Gadsden

Station in 1870-71. In 1872-73 he was on the Talladega Circuit. In 1874-76 he was in charge of the Oxford and White Plains Station. Beginning



DR. R. A. TIMMONS.

with 1887 he was for four years presiding elder of the Florence District. In 1881 he was appointed presiding elder of the Gadsden District, and served four years. From the Gadsden District he was sent

to the Decatur District, and served four years. In 1889 he served the Birmingham Circuit. He then served well and successfully the Tuscaloosa District (four years) and the Lafayette District (four).

Brother Timmons said that 1897 was one of the saddest years of his life. On March 17 of that year his first wife, a good and true woman, passed away. In 1898 he was again in charge of the Oxford Station. He served Fredonia in 1899 and 1900. On November 20, 1899, he was married the second time to another godly woman, Mrs. Laura E. Dobbs. She was a great blessing to him in his work, and never tired waiting on him in all his months of sickness and helplessness. His last three years of service (1901-03) were as pastor of the Fayette Station. Here he did a great work, and was greatly beloved. At the close of 1903, broken down in health after forty-three years of active service, he asked for a superannuate relation, and it was granted.

The good people of Gadsden built a superannuate home, and it was offered to him as long as he lived. In this home, which he named "Sunshine," and in which he said the sun never set, he breathed his last and went home to God.

During his life Dr. Timmons held many important and responsible positions. In 1894 he was a member of the General Conference held at Memphis, Tenn. For years he was a trustee of the Athens Female College and Chairman of the Board of

Missions of his Conference. He encouraged all good works and helped by his means. He looked after all the interests of the Church committed to his hands and uniformly brought up fine reports.

At the time of his death he was a trustee of the Birmingham College at Owenton and a member of the Orphanage Board. He drew men to him by his sympathy, and was a friend to the old and the young. He avoided passing rash and harsh judgment upon men, but when necessary he was bold and severe in his condemnation of the wrong. He was a good judge of men. He was a busy man and a systematic worker. He was in harmony with the young people's movements of the Church. He studied carefully and with continued zeal and earnestness God's Word and other good books. He studied the Bible with the help of the best commentaries.

In his last pastoral charge, which was the Fayette Station, he was admired and beloved as few men have been anywhere. All the denominations there were glad to hear him and have him visit them, and often sought him in sickness and bereavement. He says the three years here were among the happiest years of his life. He was a thorough Methodist, but he was no bigot. His influence reached far beyond his own Church.

He liked to preach the gospel, and the preaching of his last years was sometimes overwhelming in its effects. As long as he could work he was a student, and seemed to increase in power and ability

to the last. He was a devoted and faithful Christian, and the Holy Ghost rested upon him and used him. He was, like Barnabas, "a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord" by him.

For several months before his death Brother Timmons was almost helpless and suffered much, but he bore his suffering with patience. He kept up his family prayers even after he was unable to kneel or read. He was not only a consistent Christian and an able preacher of the gospel, but he was also an appreciative and loving friend, an active and earnest worker in the Master's vineyard, a good father and husband, a high-toned gentleman, and a man whose influence and work abide. On April 8, 1904, after long suffering, he passed from labor to reward.

REV. WILSON WILLIAMS.

REV. WILSON WILLIAMS was a Georgian by birth, but in the guidance of Providence he spent part of his life in several States. He became a Christian early in life; and later realizing a call to preach, he was given a license by the Church and took his place in the ranks of the local preachers. While living in Kentucky he was received on trial into the Louisville Conference in 1868, and for the eight succeeding years he traveled in that field. In 1876 he transferred to the North Alabama Conference, and was stationed at Trinity and Hillsboro. For fourteen years he was an active, earnest, and effective minister in this Conference. While serving the Larkinsville Circuit he was stricken with paralysis, which disqualified him for further service in the itinerant ranks. He was then granted the superannuate relation, and he at once returned to his home in Trinity, where he spent his closing years.

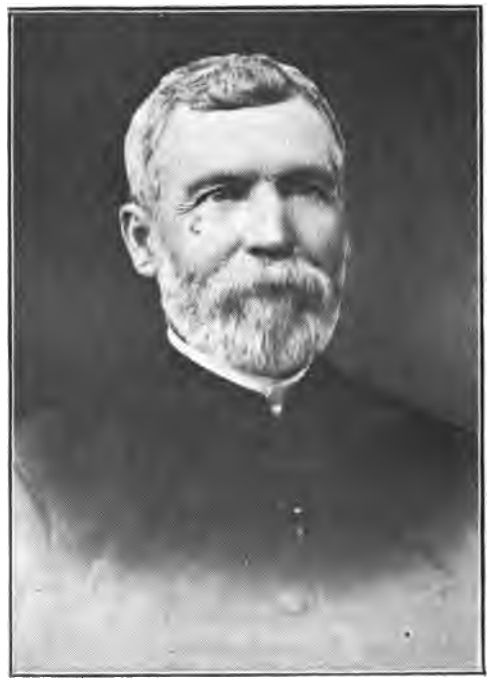
Brother Williams was a valuable man. He was an educated and refined Christian gentleman. His Conference life had taught him to be provident, and his material substance was so managed as to add strength to his character. A respected citizen, a consecrated man of God, he gave moral strength to the community life and "adorned the doctrines of God our Saviour." As a preacher he was clear, and

expressed himself in clean language. His thought was in harmony with what God had revealed, and his illustrations resembled the parables of our Lord in their collateral evidence and delight. The scope of the Book was the measure of his theology, and the call of the Holy Ghost was the reason for his preaching. His punctuality and reliability added force to his life. His last active years were his best, and his retired life was full of influence for good. He lived more than eighty-five years, having been born in August, 1819, and dying in October, 1904. He left the rich legacy of a good name to his posterity and his Church.

REV. PERRY K. BRINDLEY.

REV. PERRY K. BRINDLEY was born in Cherokee County, Ala.; and died at his home at Sand Rock, Ala., March 31, 1904. Brother Brindley was descended from English-Irish parents, and the best qualities of character in the parents were found beautifully blended in the son. His educational advantages were the best that the community in which he was reared afforded. He was converted at the age of nineteen years, and his experience was clear and satisfactory. In speaking of it he said: "It was like a still small voice, and a sweet heavenly influence passed over me, leaving peace and joy in my soul." He was licensed to preach in August, 1857, and continued as a local preacher for several years. He was admitted on trial into the Alabama Conference at Montgomery in 1860. He served the following charges: 1861, Blount Springs Mission; 1862, Bexar Circuit. This year he went into the Confederate army, but in a few months his health failed and he was discharged from service. In 1863 he served the Ocean Springs charge. In 1864 he was appointed to the Asheville Circuit, but was changed by the presiding elder to Jacksonville. In 1865-67 he served the Gadsden Circuit; 1868, Lebanon Circuit. This year he did not attend Conference, and by mistake was left a supernumerary. In

1869 he served the Gadsden and Cedar Bluff Circuit; 1870, Gadsden Circuit; 1871-72, Cedar Bluff Circuit; 1873, Tuscaloosa Circuit; 1874-76, Gadsden Circuit; 1877-79, Van Buren Circuit; 1880-82, Har-



REV. P. K. BRINDLEY.

persville Circuit; 1883, Attalla Circuit; 1884, Center Circuit; 1885-86, Fayette Courthouse District; 1887-90, Guntersville District; 1891, Talladega District; 1892-95, Jasper District; 1896, McTyeire

Memorial Station; 1897-98, Fort Payne and Valley Head. At the following session of the Conference he asked for and was granted the superannuate relation, and spent the remainder of his days quietly at his home at Sand Rock.

Brother Brindley lost five brothers in the Confederate service and a number of orphan children were left, and these he cared for until they could provide for themselves. For years he had the care of his aged parents. In May, 1869, he was married to Miss Josie Wilson, of Turkeytown, Ala., who was in every way a suitable companion and a great help to him in his itinerant work. For the most of his ministerial life he kept a diary. It shows how systematic and painstaking he was in all his affairs, and one is tempted to quote much from it. He often refers to his consecration, renews his vows, and implores help that he may be faithful. And surely that help was given. Kind, courteous, pure, peaceable, "full of mercy and good fruits," he was loved wherever he went, and his memory will long abide in the hearts of those who knew him. With a ready perception, retentive memory, and clear, strong, reason, his conclusions were generally right, and he had few mistakes to correct. His sermons were well arranged and gave evidence of close study of the text. His doctrinal views were well defined and settled and his denominational preference strong and unwavering, yet he was so catholic and kind in spirit and his deportment was so respectful and

brotherly that all denominations liked to attend his preaching. He was a logical, scriptural preacher. His sermons were full of deep thought, yet such was his aptness at illustration that he was readily understood by all who listened. He endeavored to edify as well as to entertain, and not only were sinners converted but the membership was instructed and the Church built up under his ministry. As pastor he was welcomed by all classes, and he knew how to serve his people in their varied conditions. As presiding elder he was as a father to the younger preachers and a wise counselor to older ones, and no preacher or layman felt afraid to approach him or to confide in him. A good man has gone to reap a glorious reward.

REV. ZACHARIAH A. PARKER, D.D.

REV. Z. A. PARKER, D.D., was born near Pulaski, Tenn., March 19, 1851; and died at his home in Birmingham, Ala., February 18, 1904. He joined the Methodist Episcopal Church, South, in his native land and in his youth. For a short while he attended as a pupil Emory and Henry College in Virginia, and afterwards for a short while he attended on the studies of the Wesleyan University at Florence, Ala. He was licensed to preach by a Quarterly Conference held in Florence, Ala., for the Florencè Station of the Methodist Episcopal Church, South, in 1871. Rev. Joel W. Whitten was the presiding elder there at that time, and Rev. Hardie Brown was the preacher in charge. In November, 1871, Brother Parker was admitted on trial into the North Alabama Conference of the Methodist Episcopal Church, South. That session of the Conference was held at Florence. Bishop George F. Pierce presided. The subject of this memoir was ordained deacon at Tuscaloosa, Ala., in November, 1872, and elder at Huntsville, Ala., in November, 1874. He was ordained to these sacred orders by Bishop David S. Doggett. Brother Parker was married to Miss Rosa Anderson, of Madison, Ala., March 4, 1874.

Brother Parker filled the following appointments: Waterloo Circuit, 1872; Madison Station, 1873-74. For 1875 he was appointed to the Carrollton Circuit, but did not go to it, and was transferred to the Los Angeles Conference in California and appointed to San Luis, but did not go to that appointment. He located at Decatur, Ala., and turned his attention to the study of Blackstone and the practice of law. His career as a lawyer was indeed brief, too brief to be brilliant. He was in charge of Madison and Triana for 1876; Madison Circuit, 1877; Valley Station, 1878; Tuscumbia Station, 1879-81; Gadsden Station, 1882-84; South Birmingham, 1885; Talladega Station, 1886. On April 1, 1886, he was released from the Talladega Station and entered upon the work of Superintendent of the American Bible Society in Alabama and Florida. He continued in this work for the American Bible Society until April, 1894. He was presiding elder of Guntersville District in 1895. In this year he was elected President of the Athens Female College. He continued in this position until June, 1898, when he entered upon the duties of President of the Birmingham College. In that service he continued until his health utterly failed. From that time until his death he held the relation of superannuate or supernumerary.

Dr. Parker wrote and published a book on baptism. This book has had a good circulation, and has been much appreciated by many. He was a

delegate to the General Conference of the Methodist Episcopal Church, South, which was held at Memphis, Tenn., in 1894.

Dr. Parker was cast in a strong mold. His was a massive frame and a strong intellect. He was noted for his physical and mental vigor, for his energy and diligence. He did a great deal of work. He was genial and good-natured, quite social and companionable. He was of a sanguine temperament and was never dejected. There was nothing of the somber or the severe about him. In his sanguine temperament appeared his greatest strength and his greatest weakness. His estimates were not always accurate. He often anticipated results which were never realized. Judging from his cheerful bearing among men, one would have supposed that he had only cloudless skies and calm seas. He was not easily discouraged. He bore himself in the battle of life as contending for an unfading crown and things eternal.

Dr. Parker was one of the original promoters of that famous literary resort, Monteagle, Tenn. He was eminently public-spirited, ever looking to the advancement of every good cause. His preaching was strong, clear, and scriptural. He never entered into the darkness of novelties nor into the dizziness of higher criticism. His purpose was to bring men to a knowledge of divine truth and to extend the kingdom of Christ. He did not handle

the Word of God deceitfully, but held steadily to evangelical truth.

Dr. Parker labored long and faithfully in establishing the Birmingham College, and his name can never be forgotten while it adorns the eminence upon which it stands.

REV. JOHN S. DAVIS.

REV. JOHN S. DAVIS was born in North Carolina, where he lived till he grew up to manhood. He joined the North Carolina Conference in his twenty-fourth year. In 1854 he transferred to the Tennessee Conference. In 1870 he transferred to the North Alabama Conference and continued a member of it to the day of his death. For the last ten or twelve years of his life he was on the superannuate roll. Soon after coming to Alabama he was married to Miss Susie Fennel, with whom he lived most happily for nearly fifty years. She preceded him to her reward about two years. His devotion to this noble woman was truly beautiful. Their lives were so sweetly blended that their home was one of perpetual sunshine, so much so that the young people delighted to meet there and hold their social entertainments. Their home was large and cheerful, but their hearts were larger and more hospitable than their home. It sheltered and cheered many a stranger who chanced to pass that way.

Brother Davis spent the larger part of his itinerant life along the Tennessee Valley from Decatur to Florence, Ala. He served the Church in his home town (Leighton) twenty-two years. This was largely occasioned by the care of Sister Davis's invalid mother. Could he have loosed his

moorings and launched out freely into the itinerant field, no doubt he would have filled some of the most important charges in his Conference. He was no ordinary preacher. His knowledge of the Discipline and scriptural doctrines of his Church was extensive and accurate. He was strong in the defense of the doctrines of his Church, but always gentle and magnanimous toward those who might oppose him. For more than forty years he married, baptized, and buried the people of his home community. There was scarcely a home within twenty miles of his that had not in some way received his ministrations. The white people spoke of him as "Brother Davis," "Cousin John," or "Uncle John." The negroes called him "Marse John." All classes, colors, and distinctions loved and honored him.

REV. JOHN ARDIS MATHISON.

REV. JOHN A. MATHISON was born in Barbour County, Ala., September 21, 1876. His father, Rev. J. L. Mathison, being a member of the Alabama Conference and his mother being a devout Christian woman, young Mathison was reared in the atmosphere of a religious home, and early in life gave his heart to God and joined the Church. In 1898, believing that he was called of God to preach the gospel, he asked for license to preach and began his life work as a minister of Christ. In November, 1901, he knocked at the doors of the North Alabama Conference for admission on trial. He was received and entered with enthusiasm the calling of a Methodist itinerant. Two years later at Tuscumbia he was ordained deacon by Bishop Smith; and finishing his course of study in 1905, he was ordained elder by Bishop Galloway at the session of the Conference held at Athens, Ala. Brother Mathison served the Blount Springs Circuit in 1902-03, the Boaz Circuit in 1904, the Boaz Station in 1905-06, and for 1907 was serving the Lincoln Circuit. In all of these charges he made full proof of his ministry, winning friends for himself, the Church, and our risen Lord. He was married to Miss Vessie Davidson, daughter of Dr. A. S. Davidson, a physician and local preacher of Selfville, Ala.

In the spring of 1907 the Talladega District Conference met at Lincoln. Brother Mathison was thus the host of the Conference. He was found to be in high favor with his people, and by his courtesy, hospitality, and well-rounded character made a most favorable impression upon his brethren with whom he had not been formerly associated. During a visit to him by his father and mother he was stricken with appendicitis; and though all was done for him that love and skill could suggest, he was called to his reward on high. The summons was sudden, but he was ready.

Brother Mathison was not a man who sought responsibility. He was gentle, modest, retiring. But when responsibility came, he did not shirk it. He was brave, strong, true. No man in our Conference led a purer, more beautiful life. His knowledge of the Bible and his deep insight into spiritual truth made him a forcible preacher. How sad that a life so worthy should be cut off just as it seemed to be entering a career of such service to God and the Church! But let us remember that our brother still lives and serves. How comforting is the gospel! How consoling are its precious promises!

Brother Mathison's immediate family relations were two sisters (names not known); two brothers, Rev. C. Mathison, of the Florida Conference, and Rev. A. L. Mathison, of the North Alabama Conference; his father, of the Alabama Conference; his mother, wife, and infant child.

REV. WILLIAM A. MONTGOMERY.

REV. WILLIAM A. MONTGOMERY was born in Mecklenburg County, N. C., December 26, 1832; and died in Mobile, Ala., January 11, 1907. He was a son of Rev. J. H. and Hannah E. Montgomery, of precious memory. In 1845 he moved with his parents to Summerfield, Ala., where he grew to manhood and where he was for the most part educated. He was converted and joined the Methodist Episcopal Church, South, in 1847, was licensed to preach on October 27, 1855, and joined the Alabama Conference in December of the same year. On February 12, 1857, he was married to Miss Margaret E. Roper, daughter of Rev. J. T. Roper, of the Alabama Conference. He is survived by four children: Mrs. Willie Adams, of Mobile; Mrs. W. A. Burns, of Birmingham; Mrs. Robert Starkey, of Corinth, Miss.; and Mr. Thomas H. Montgomery, of Andalusia, Ala. Two brothers and one sister in Texas and two sisters in Alabama also survive him.

The greater part of Brother Montgomery's life was spent in preaching and teaching, in both of which vocations he was faithful. He was a saintly man, "an Israelite indeed, in whom there was no guile." His piety was of that deep, rich, splendid type that won the admiration, the respect, and the

confidence of all with whom he came in contact. No one could be with him long without being deeply impressed that he was a man of God, a "royal priest" in the realm of character and conduct. He knew the deep things of the Spirit. He walked with his Lord upon the uplands of Christian experience. His life was a lens through which much of the divine beauty and glory was conveyed to earth. And yet he was as unpretentious as a little child. There was nothing of the "holier-than-thou" element in his piety. He seemed not to realize that he had made any attainments in the divine life. No young convert ever pursued the path of peace and holiness more humbly and ardently than he even after he had risen to heights unto which but few attain. He loved his younger brethren deeply, and ardently strove in every way possible to help them. He gave them the benefit of his life-long research, his accurate knowledge, and his highly developed critical insight. In the most manly and brotherly spirit he criticized all that he thought open to criticism, and commended all that he considered worthy of praise. He was constructive and helpful in his attitude toward his brethren when they most needed help.

Brother Montgomery was an accurate scholar, a discriminating reader, and a deep, clear thinker. There was a liberal supply of gray matter in his brain, and he used it diligently in thinking out discourses upon great themes. His love of books was

passionate, and he possessed the happy faculty of making the thoughts of the best writers his own. The Bible was to him a storehouse filled with spiritual food, a treasury of golden gems, and an arsenal supplied with weapons both offensive and defensive. He knew how to use the "sword of the Spirit," and on many a battle field he used it valiantly and well. It was as a preacher that he was at his best. In the elucidation of the cardinal doctrines of Christianity he was a master. The atonement, the work of the Holy Spirit, repentance, justification by faith, the new birth, the witness of the Spirit, and entire sanctification — these were the themes upon which he delighted to dwell and in the exposition of which he was most felicitous, but they were by no means his only themes. He prepared and preached sermons on many subjects, and they were always prepared with care and preached with clearness and force. Preaching was the joy of his life. To be God's messenger was to him the most exalted and glorious privilege of which the mind could conceive, hence he went without a murmur to poor and uninviting fields and labored with the zeal of an apostle and the heroism of a martyr. He was not only a strong preacher, but he was a faithful, tender, and untiring pastor. He strove to be a blessing to his people in their homes, and his visits were always a means of grace to them. He possessed a rare talent for music. Singing was one of his favorite devotions. How he liked to sing! Upon the

wings of song his soul seemed to soar "far from the sphere of mortal joys" and see visions of "the King in his beauty" and the glorified ones before his throne. There was music in his soul, in his life, and on his tongue.

In his home, to his loved ones and friends, Brother Montgomery was as courtly as a knight and as gentle as a woman. His family loved him devotedly and trusted him implicitly. He was on the superannuate list for the last eight years of his life. But he was not idle; he helped his brethren in many ways, preaching for them when asked, praying with them in their work, and giving them, when he occupied the pew, an earnest, spiritual, responsive hearing that was enough to put any man at his best.

REV. ROBERT GEORGE REAGAN.

REV. R. G. REAGAN was born in Orange County, Va., July 27, 1826; and died November 1, 1878. He came to Alabama in 1845 and spent the most of his remaining years in Talladega County. Brother Reagan said of himself that he was early convinced that he was a sinner and needed salvation, but did not understand the nature of faith and repentance, lingering for a long time in the valley of doubt. In 1846, at Chinnabee Camp Meeting, he sought earnestly and obtained pardon of his sins and the witness of the Spirit, so that he never doubted the genuineness of his conversion. In his young manhood he selected teaching as his vocation, which he followed for about twenty-five years in the counties of Talladega, Calhoun, and Cleburne. His education was liberal and he occupied a very high rank as a teacher. On September 26, 1849, he was married to Miss Mary Ann Easley, of Calhoun County. They were the parents of eleven children, five of whom preceded their father to the grave.

Brother Reagan was licensed to preach in 1854, and served as a successful local preacher for sixteen years. While he was teaching school at Chulafinnee he served as supply for a time on the Chulafinnee Circuit. At the organization of the North Alabama Conference he was admitted on trial and appointed

to the Alexandria Circuit, which he filled and taught school fifteen miles from the nearest appointment. By the close of the year he was well-nigh broken down from overwork. At the Conference of 1871 he was reappointed, and removed to the Alexandria Circuit, which he served with his accustomed fidel- often sick and missing many appointments, he was stricken down with a severe and protracted sickness, from which he never fully recovered. In 1872 he was sent to the Columbiana Circuit, which he served with acceptability and usefulness for one year. In 1873 he was sent to the Alexandria Circuit again, and remained for three consecutive years. Though often sick and missing many appointments, he was a great favorite with his own people, those of other Churches, and men of the world. His name there will long be like precious ointment poured forth. In 1876 he was appointed to the Center and Chula-finnee Circuit, where he labored as best he could with accumulated afflictions, until early in September, 1877, when he was stricken down with typhoid fever, and was not able again to go out on his circuit. At the next Conference, though he wanted work, his brethren felt it a duty they owed him to place him on the superannuate list. He then made arrangements and removed to Oxford, taking charge of the Preparatory Department of Oxford College, where he labored as a teacher, preaching occasionally as he had strength, until the Master called the laborer home.

Brother Reagan was a man of good personal appearance, of medium size, reserved in the presence of strangers, and he had an unusual amount of timidity. With intimate friends he was cordial, often calling them by their Christian names. Perhaps no man loved his family and his intimate friends better than he. He manifested no love or respect which he did not feel in his heart. He never betrayed the confidence of a friend, nor indulged in hate toward any one. In the social circle he was free and easy, but never obtrusive. His conversation was not light and trivial. He talked to express matured thought, and the attentive listener was generally edified. He was a great peacemaker. It is said that when he went into a community to teach school, though there might be strife and contention, it was all soon allayed and the community was united as a band of brethren. His sermons were clear, scriptural, logical, and often he was eloquent. Almost always there was a divine unction attending his preaching. He preached the gospel in demonstration of the Spirit and of power. His piety was deep, earnest, abiding. He read his Bible and prayed a great deal; in fact, he seemed to live in an atmosphere of prayer and Bible truth. He walked by faith. To his wife and intimate friends he said that this had been one of the happiest years of his life. He held prayer meeting in the church at Oxford the night before he was taken sick, and read as a lesson Psalm cxxii. and sang Hymn 914. Just before he closed he gave

an earnest, encouraging exhortation to seek after holiness. His last talk, his last testimony, his last thoughts in the house of God were about the Wesleyan doctrine of Christian perfection. His final sickness was of one week's duration, and for the most of that time his mind was wandering and his talk incoherent; but Jesus, the Bible, preaching, and praying were the engrossing topics with him. His last hours were both beautiful and triumphant. A sunset after a day of storm is beautiful as the golden waves of light come out, flooding vale and hill-top, arching the retiring cloud with the variegated bow of promise. About the departure of Brother Reagan there seemed to blend the mingling light of a godly life and the glorious promise of the life to come. He seemed almost to touch the immortal lyre and leave lingering behind him, like a sweet incense, the music of the song of victory. How sweet, how precious his dying words, "All is right!"

REV. JOEL W. WHITTEN.

REV. JOEL W. WHITTEN was born in Newberry District, S. C., December 27, 1823; and died of yellow fever in Decatur, Ala., October 20, 1878. His father emigrated from South Carolina to Lau-

REV. JOEL W. WHITTEN.

derdale County, Ala., when the subject of this memoir was one year old, and four years afterwards to Wayne County, Tenn., where he was reared. Brother Whitten became the subject of converting grace in April, 1839, when but little more than fifteen years

old, after having been a diligent seeker of religion for two or three years. He had joined the Church a few hours before his conversion, and the promptness which characterized his obedience to the suggestions of the Holy Spirit and the call of an indispensable duty ever afterwards was one of the salient features of his character as a man, a Christian, and a preacher of the gospel. Yielding to the impressions of the same holy Monitor, he received a license to preach at the age of sixteen years and eight months from the Quarterly Conference of the Cypress Circuit at the Cypress Camp Ground on August 27, 1840. This was the beginning of a life of labor in the ministry, which, with the exception of some years of feeble health, continued for thirty-eight years. In October, after being licensed, he was received on trial into the Tennessee Conference and appointed to the Wayne Circuit. The next year he was appointed to the Buffalo Circuit, and the next to Red River Circuit. At the end of his third year in the traveling connection, on account of failure in his health, he was given the place of supernumerary on the Cypress Circuit; but in a short time regaining health, he took charge of the circuit and did effective work until the next Conference. The next two years he was successively in charge of the Cumberland Circuit and the White Plains Mission. His health again failing in 1846, he occupied a supernumerary relation for the next nine years, except for six months in 1852, when he filled the Andrew

charge in the city of Nashville. In 1855 he was sent to the Goose Creek Circuit, and remained there two years. In 1857 and 1858 he traveled the Prospect Circuit. In 1859 he was stationed at Rogersville and Driskill's Chapel. From 1860 to 1865 he was presiding elder of the Florence District, remaining one year beyond the usual quadrennium because of the war, which prevented two sessions of the Tennessee Conference. In 1865 he was appointed to the McMinnville District; 1866-68, Tuscumbia District; 1869-72, Florence District. In 1873 he was stationed at Florence; 1874, Jacksonville, Ala.; 1875-76, Athens; 1877, Decatur, where his earthly pilgrimage ended and whence he entered upon his eternal rest.

The thirty-eight years of Brother Whitten's service as a preacher were spent in the following order: He was nine years on circuits, six in stations, thirteen on districts, and, with the exception of eighteen months' pastoral labor, ten years supernumerary. Confiding in the integrity of his character and the soundness of his judgment, and knowing his devotion to the principles of our beloved Church, his brethren of the North Alabama Conference chose him by a highly complimentary vote to represent them in the General Conference held at Louisville in 1874. This duty, as all others, he conscientiously discharged. Brother Whitten was a prompt man, ready and willing to go where duty called. This promptness was not only a natural trait in his char-

acter, but was sanctified and utilized by the Spirit of God in the entire consecration of all his energies to the one purpose of doing all the work of a minister. He believed most thoroughly in obedience to the appointing power, and went without a murmur to the appointed field of labor, whether it were circuit, mission, district, or station. He was a punctual man. He was present at the appointed time to do in the appointed way the appointed duty. These duties we need not specify. Who of us that have been preachers in his district do not remember his invariable presence at the proper time and place, unless hindered by circumstances over which he had no control? Often he was the first man on the ground, whether it were at official meetings or the public services of the sanctuary. Brother Whitten was a faithful man—faithful to his obligations to God and man. Not to speak of his faithful discharge of his ministerial duties, prominent in his character was his fidelity to his fellows. He never betrayed what was committed to him by a brother as a secret. The morality of the classic age always put a brand of infamy upon that man who would not keep a secret; but the morality of the Bible, with a fuller force and a higher authority, bids a Christian keep the legitimate secrets of a friend. This grand trait of Christian morality characterized Joel Whitten. When we take into consideration his fidelity as a man and a Christian, we cannot resist

the firm belief that the Master has already said to him: "Well done, good and faithful servant."

Brother Whitten was a just man. Justice is such a large element of righteousness that no man can be a righteous man who is not a just man. Righteousness includes also honesty and virtue, and both of these qualities shone conspicuously in the character of Brother Whitten. It comprehends also the affections of the heart and conformity between the life and the divine law. In these respects the life and conduct of our brother were remarkable. He kept the apostle's rule to "owe no man anything, but to love one another." He was a man of clear, calm, cool judgment, and therefore a safe counselor both for his friends and when the interests of the Church were involved. Recognizing these elements of character, not only has many a friend gone to him for advice, but the Church has time and again placed her interests in his keeping; and as pastor, presiding elder, and member of the Bishop's Cabinet, his conclusions always had great weight. Prudence and caution usually controlled his decisions. A prompt, punctual, faithful, just man must needs be a conscientious man. This characteristic was so prominent in the life and conduct of our brother that we are constrained to mention two aspects of it, which every one familiar with him will readily recognize. In representing the preachers of his district he was constrained by a conscientious view of duty to mention the unfavorable as well as the favorable in their

conduct. From the true state of the case he did not waver; from the unpleasant he did not shrink. Another remarkable evidence of his conscientiousness was the fact that he never spent Church money for anything, but was careful to keep it separate and apart from his own, and through the course of a ministry of thirty-eight years there was no defalcation in his accounts with the Church.

Brother Whitten was a good preacher. His sermons were clear, plain, and scriptural. Few men ever resorted oftener to Scripture to prove the truth of any proposition enunciated. His memory was remarkable in many respects. He seldom forgot names, places, dates, numbers, and as a statistician he was very trustworthy. This accuracy of memory fortified him with proof texts of which he made very frequent use in his sermons. His preaching was often attended by those results which are the true end and aim of all preaching—the conviction and conversion of souls. He will realize in the day of final accounts many seals to his ministry. He was a diligent pastor. He visited from house to house systematically and punctually. He knew the condition and wants of his parishioners. He "served his generation by the will of God, then fell on sleep." He is not, for God took him. On the morning of October 20 the doctor, observing that he was sinking, asked him if he was conscious of his condition. He replied that he was. He was then asked about his prospects for the future, and replied: "All is

well." No note of victory could be sweeter, no triumph grander than that of a dying Christian as he looks through the gloom of the grave and sees by the eye of faith the land of light and peace and everlasting joy. The heathen poet said long ago: "A man pure in life, sound in integrity, and tenacious of purpose needs not the protection of armor, nor the defense of weapons, wherever he might go." But it is reserved for the Christian alone to say when on the confines of the tomb: "All is well." "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." May we all imitate Brother Whitten's virtues, cherish his memory, and, like him, be able to say at the last, "All is well!"

REV. THEOPHILUS MOODY.

REV. THEOPHILUS MOODY was born in Marion District, S. C., April 16, 1808; and died in Gadsden, Ala., March 13, 1879. While he was yet a small boy his father removed to Mississippi and settled on Pearl River. In 1830 he joined the Methodist Church; in the autumn of that year he was licensed to preach. The next year Rev. James Applewhite took Brother Moody along with him as an assistant on the circuit. Such was his success in his first efforts as a minister that the next year he entered regularly on the work of an itinerant minister. Accordingly, in 1832, he and his lifelong friend, Brother A. C. Ramsey, were recommended by the Quarterly Conference of the Leaf River Circuit, Mississippi, to the new Conference just set off from the Mississippi Conference, to meet in the city of Tuscaloosa, Ala., which was presided over and organized by Bishop Andrew. So Brother Moody became one of the original members of the old Alabama Conference, organized in the Odd Fellows' Hall at Tuscaloosa in 1832. Among the number were Dr. R. L. Kennon, Revs. E. Hearn, G. Christopher, J. H. Mellard, E. V. Levert, and others whose praise is in the Churches.

Brother Moody was engaged in the regular work of an itinerant Methodist preacher for nearly fifty

years, filling circuits, stations, and districts. He was eminently gifted in public prayer. It was cheering, hope-inspiring to see him, struggling with dis-

REV. THEOPHILUS MOODY.

ease and the accumulating infirmities of old age, stand firm and unjostled like the mountain against whose crest the dissolving mists fall harmless.

REV. PHILIP L. HENDERSON.

REV. PHILIP L. HENDERSON, the youngest son of pious parents, was born in Henderson County, Tenn., June 17, 1829. At the age of fifteen he was converted and joined the Methodist Episcopal Church, feeling at the same time that he was inwardly moved by the Holy Ghost to preach the gospel. At an early period thereafter he was licensed to preach by Dr. A. L. P. Green. He joined the Tennessee Conference at Franklin, Tenn., October, 1853, and was appointed to the Montgomery Circuit as junior preacher under Rev. William H. Browning. He was ordained deacon in 1855 and elder in 1857. On November 3, 1858, he was married to Miss Lizzie R. Moore, who lived in Todd County, Ky. At the Conference immediately preceding his marriage he was returned to the Trinity Station, at which place he had greatly endeared himself to the people by labors which were crowned with abundant success. His last appointment in the Tennessee Conference was the Gallatin Station, in which he was highly appreciated as preacher, pastor, and friend. From this point he was transferred to the Louisiana Conference and appointed to the Homer Circuit. That was the most successful year of his ministry. Scores were converted to God and many were added to the Church. At the ensuing

Annual Conference he was appointed to the Caddo Circuit. There he was joined by Rev. E. M. Marvin, subsequently Bishop Marvin, who was an exile from Missouri during the war. They labored together in protracted meetings, and hundreds were added to the Church. Shortly after the close of the war and an absence of five years, he returned to the home of his wife in Kentucky. Vacancies having occurred in the Kentucky Conference, he was appointed by Bishop Kavanaugh to supply the Perryville Station, which position he occupied for two years. He was then appointed to the Versailles and Georgetown Station. At the close of this year's labor, at his own request, he was transferred to the St. Louis Conference, and was stationed at Caledonia and Potosi. Near the conclusion of this Conference year he was elected President of Arcadia College, and in connection with the labors of said institution he had charge of the Church at Manchester, some ninety miles by rail from his home. The work that he did and the severity of the winter were too much for his impaired constitution. His physician advised him to come South; hence he was transferred to the North Alabama Conference and became a member at its organization at Gadsden in November, 1870, and was appointed to the Courtland Circuit. In November, 1871, he was stationed at Lafayette. In 1874 he was appointed to the Madison Station; 1875, Memphis and Fairfield; 1876, Agent for the American Bible Society. The last appoint-

ment he ever filled was the Scottsboro Circuit, to which he was appointed in 1877. In the autumn of 1878 he was appointed to the Vienna Circuit, which he never served. It was his purpose to live at Decatur that his wife, a lady of superior culture, might supplement his salary in teaching the youth of that community; but, alas! "in the midst of life we are in death." He was much exposed to the rigors of the weather while moving. Pneumonia took malignant hold upon him; he suffered much, waned rapidly, and died. He was attended by skillful physicians, and numerous friends administered to his wants. His labors and sufferings ended on January 21, 1879. He sleeps peacefully beside Rev. J. W. Whitten, his friend and colaborer, in the cemetery at Decatur.

Brother Henderson had a warm heart. He delighted to dwell in the atmosphere of affection. He was courteous, affable, urbane, and forgiving. He was sincere in his friendships, honest in his convictions, and manly in his deliverances. He loved the Church devotedly and yielded a cordial obedience to her doctrine and discipline. He died as he had lived, a Christian minister, faithful and true.

REV. EDWARD M'MEANS.

REV. EDWARD M'MEANS was born in Chester District, S. C., October 26, 1803; and died in Jefferson County, Ala., October 26, 1879. He was married in 1824 to Miss Margaret Caldwell, through whose influence he was induced to abandon certain skeptical opinions which he had embraced, and in 1837 was converted at the Owen Spring Camp Meeting, in Talladega County, Ala., licensed to preach in 1839, and in the same year admitted on trial into the traveling connection by the Alabama Conference. At the close of 1858 he was placed on the superannuate list, which relation he sustained to the end of his life. Twelve years of his ministerial life were spent in the active labors of an itinerant preacher; twenty-one he was retired, during which time he preached as much as his strength would allow. His last sermon was preached on September 8, ceasing almost at once to work and live. As a Christian he was sound in the faith. His call to the ministry was a deep and settled conviction of duty to God and to a world that lieth in wickedness. He was an able and useful preacher. In his zeal for the cause, by arduous labor, he overtaxed his constitution and became a superannuated man, and for many

years was able to do nothing more than preach as occasion required. As the shadows of death began to fall upon his path the light of the glory of God increased around him, and in the triumph over the last enemy he said to his wife: "I am going home." Thus passed our brother into everlasting rest.

REV. JESSE F. ELLIS.

REV. JESSE F. ELLIS was born in Blount County, Ala., March 7, 1844; professed religion at the age of thirteen; removed to Fayette County, Ala., in 1868; joined the North Alabama Conference in 1872, and was appointed to the Pikeville Mission. He was then appointed to the Arbacoochee Circuit, which he served acceptably three years; from thence to Luxapalila, which he served one year; thence to the Mount Hope Circuit, which he served one year; thence to the Newtonville Mission, where he died on May 16, 1879. Brother Ellis educated himself. He was married in 1876. He was the son of a local preacher and grandson of Rev. Jesse Ellis, deceased, of the Alabama Conference, and one of the pioneers of Methodism in this State while the Creek Indians occupied East Alabama, up to 1836. Before that part of Alabama fell into the hands and under the control of the white people, Jesse Ellis, Sr., was employed in collecting and forming into societies the emigrants from other States who were Methodists.

Brother Jesse F. Ellis was a man of acknowledged piety and stood above the average as a minister, considering his educational facilities.

REV. EVAN NICHOLSON.

REV. EVAN NICHOLSON was born in Monroe County, Tenn., May 12, 1832; and died at his home, near Elyton, Ala., February 15, 1897. The family of which he was a part was a large one, fifteen in all, five of whom were itinerant preachers. The home in which he was reared was a model Christian home, redolent with the fervid piety characteristic of Methodism in that day of spiritual power. In his boyhood his father moved to Alabama. In September, 1848, Evan joined the Church at Van Buren Camp Ground, DeKalb County. At the same place, in September, 1849, he was converted, the Spirit testifying with his spirit that he was indeed a new creature in Jesus Christ. He remembered the exact spot, hour, and minute of this blessed experience; and in the after years, when making a pilgrimage to the old home, he would there kneel in prayer and adoration to Him that had saved and made him a partaker of immortal hopes here and an expectation of eternal blessedness by and by. He was licensed to exhort in November, 1853, and to preach on May 24, 1855. He was employed by the presiding elder as junior preacher on the Sand Mountain Mission for the year 1855, and in December of that year was admitted on trial into the Alabama Conference. He was now fairly launched upon his life's work, serv-

ing the following Churches from year to year, as set forth in his private diary: 1856, Scottsboro Circuit; 1857, New Lexington Circuit; 1858, Jasper Circuit; 1859, New Lebanon Circuit; 1860, Warrior Mission; 1861, Talladega Circuit; 1862-63, New Lexington Circuit; 1864-65, Orville Circuit; 1866, owing to affliction, supernumerary; 1867-68, Jasper Circuit; 1869, Jonesboro Circuit; 1870-71, Northport Circuit; 1872-73, Yorkville Circuit; 1874-75, Tuscaloosa Circuit; 1876-78, Jonesboro Circuit; 1879, Leighton Circuit; 1880-81, Limestone Circuit; 1882-84, Elyton and Helena; 1885, Birmingham Circuit; 1886, Elyton and Oxmoor. From this time till his death he served as chaplain to the State convicts. He was ordained deacon on December 6, 1857, by Bishop Soule, and on December 4, 1859, was ordained elder by Bishop Kavanaugh. During the thirty-two years of his life devoted to pastoral work he traveled, mainly by private conveyance, 57,995 miles, witnessed 1,978 conversions, and received 2,350 persons into the Church.

Brother Nicholson was twice married, the first time, December 22, 1857, to Miss Martha A. Winn. This union was blessed with five children. He was married the second time, November 1, 1874, to Miss E. A. Murdock, of Tuscaloosa County. It is difficult to speak of our dear brother as a child, a man, or a Christian minister without seeming fulsomeness of panegyric. As a son he was as nearly faultless as seems possible to frail humanity, having rendered

all filial obedience to his father and mother in such a perfect manner that neither could recall a single instance to the contrary to be forgiven. In fact, he expected to live to even a greater age than he did, claiming the promise of the fifth commandment. But, like the immortal worthies spoken of in Hebrews xi., "who through faith subdued kingdoms, wrought righteousness, obtained a good report," etc., in this regard, to some degree at least, he obtained not the promise. As a man, citizen, husband, and father he adorned the commonwealth in which he lived and centered within himself the most beautiful Christian graces of a home in which love presided and from which the holiest influences radiated. The sunshine of his nature, the amiability and benignity of his heart and soul, coupled with his fervent piety, scattered many a ray of gladness, joy, and hope along the pathway of numerous pilgrims seeking the eternal city of God. But it is his work as an itinerant preacher that will stand the test of time and the disclosures of the final judgment. He liked to preach; it seemed to be "his vital breath, his native air." As an expounder of the great doctrines of the atonement, justification, regeneration, the leading parables of our Lord, he had few equals. His manner in the pulpit was impressive. In person he was handsome, graceful; his voice soft, flutelike in its cadences, winning, and persuasive. The last ten years of his life were devoted to outcasts in the penitentiary and criminal stockades and camps of

the State. To these he preached and ministered with all the zeal and fidelity of a heart aglow with love to fallen men. No doubt many, through the message delivered by their beloved chaplain and through the religious literature collected by his assiduity from all sources, received the light of salvation from Him who "proclaims liberty to the captives, the opening of prison doors to them which are bound."

Brother Nicholson's health failed suddenly in March, 1896. He preached his last sermon with unusual liberty and unction the fourth Sunday of that month to the inmates of the penitentiary at Wetumpka. From that time till the day of his death he was confined to his room and bed the greater part of the time. In the midst of all his suffering he was submissive, hopeful, believing all the time that he would finally recover. A twofold reason inspired this desire and belief: to care for his loved ones and to continue to preach the gospel to dying men. Never for a moment, though, did he doubt that an abundant entrance would be ministered unto him. He said that there would be no gate ajar, but one wide open through which he would sweep into the realms of fadeless glory. The dying scene was typical, picturesque—his eyes fixed upon the faces of loved ones here and his hands raised as if he would catch the pinions of angel messengers unseen but present to bear his soul away. His brethren of the Conference, headed by Dr. Newman, acted as pallbearers. Dr. Hosmer, who joined the Church

under his ministry, led in the services at the church at Elyton. The songs that he specially loved and requested to be used at his funeral were sung. From the church here, which he had built and at whose altars he had so often ministered, his body was borne to its final resting place. All felt that one more soldier of the Cross had finished his course, had obtained his crown.

REV. JAMES L. COLEMAN.

A good man has been transferred from the toils and conflicts of this life to the rest and reward beyond the "valley of the shadow of death." After sixty-seven years, most of which were spent in imitating the earthly life of his Lord by going about doing good, he lay down in sight of the place that gave him birth and triumphantly passed up to the "house not made with hands" at Athens, Ala., January 22, 1897.

James L. Coleman was the son of the late Judge Daniel Coleman, who lived and died in North Alabama, a man of legal learning, a jurist of marked ability, and, above all, an upright, perfect man, after the pattern of a Bible Christian. In this last particular the son was the successor of his father. He was educated at La Grange College, a Methodist school on the mountain near Leighton. While there he was engaged one day in wrestling with a fellow student as a matter of pleasantry, when he fell and permanently injured his knee joint, which crippled him for life and resulted some years lated in the amputation of his leg. After graduating from La Grange he attended the Medical College of Kentucky, at Louisville, and took the degree of M.D. He was well educated in literature and medicine, and at the time of entering the itinerant ministry of the

Methodist Episcopal Church, South, was heir to much wealth and had the promise of great usefulness and success in secular pursuits. He counted all things but loss if he could do good in the Master's vineyard, and in 1853 he joined the Tennessee Annual Conference and traveled circuits and districts and filled stations until physical infirmities a few years since forced him to take a superannuate relation, which he held in the North Alabama Conference when he died.

In 1857 Brother Coleman married Miss Kate Lester, of Giles County, Tenn. Like her husband, she descended from a noble ancestry, and was educated, pious, and wealthy. In all their married life she honored her husband, adorned his home, and made his life one of sunshine and happiness.

Dr. Coleman was a faithful and conscientious preacher and pastor. His sermons did not abound in the tinselry of rhetoric or the beauty of metaphor, but they were closely studied, well arranged, and comprehensive and convincing. Nor was he, in the general meaning of the phrase, an attractive pulpit orator. He furnished his hearers with something to think about afterwards. His sermons were profound and scriptural, and if published in a book would read well. He was a pure-minded man, and kept himself unspotted from the world. His words were chaste and correct, his manners plain and impressive, his habits modest and discreet. Wherever he preached he left a good name, and is affection-

ately remembered by all. He was pastor in Decatur in 1880-81. After that he was presiding elder on the Tuscaloosa and the Huntsville Districts. During his career as an itinerant preacher no complaint on account of unfaithfulness, neglect of duty, administration of Church law, or immorality was ever lodged against him. He went in and out before us as a man of stainless character and upright life.

Now that he has gone, and gone no doubt to the realms of light, we write this in remembrance of him. We knew him somewhat intimately for forty years, and his life, gauged by the Bible standard of Christianity, was as nearly faultless as that of any man. We never knew him to deviate from the straight and narrow way; we never heard his good name railed against. He was a man of faith, prayer, charity, and good deeds. He was not perfect here; but beyond the reach of afflictions and the conflicts of this life, where we trust he lives, he is perfect in all that makes a citizen of heaven perfect.

REV. WARREN DAVIS NICHOLSON.

REV. WARREN D. NICHOLSON, son of William R. and Jane Nicholson, was born in Pickens District, S. C., April 21, 1828; and died July 28, 1897. He was converted and joined the Methodist Church in early life. In 1850 he was married to Miss Julia A. Graham, of which union six children were born, four of whom preceded the parents to the grave. Their mother died in 1886. In 1888 Brother Nicholson was again married, this time to Miss Cary Caroline Burgess, of Scottsboro, Ala. Of this marriage three children were born, all of whom preceded the father to heaven.

Brother Nicholson was licensed to preach in 1852, and joined the Alabama Conference the same year. He was ordained deacon by Bishop Andrew in 1854, and elder by Bishop Kavanaugh in 1859. He served the following pastoral charges: 1853, Sand Mountain Mission; 1854, Tuscaloosa Circuit; 1856, Town Creek Circuit; 1857, Lookout Mountain Mission; 1858, Asheville Circuit; 1860, Lebanon Circuit; 1868-70, Wedowee Circuit; 1871-74, Pinckneyville Circuit; 1875, Scottsboro Circuit; 1878, Pinckneyville Circuit; 1879, Valley Station; 1882, DeKalb Mission; 1883-84, South Hill Circuit; 1885-86, Danville Circuit; 1887-88, Bellefonte Circuit; 1888-89, Asheville Circuit.

From the above dates it will be observed that his years of service were not uniformly continuous, which fact is accounted for by ill health. In 1889 he was placed on the superannuate roll. He made his home at Langston, Ala., for about four years, and then removed to Dawson, Ala. Here he lived, suffering great bodily pain, for five years, and died on the date given above.

It is customary to say of a deceased preacher that he was a good preacher. Such may be said of our brother without its being fulsome praise. He was a strong, lucid, impressive speaker; his soul was in what he said, and the Holy Spirit gave unction and power to his words. He served his day and generation well, and was a faithful toiler in his Master's vineyard.

REV. HENRY P. TURNER.

REV. HENRY P. TURNER was born in Northampton County, Va., February 3, 1814; and died of paralysis in Madison County, Ala., March 1, 1880. He was converted when quite young, licensed to preach at the age of twenty-two, and joined the Tennessee Conference. His first appointment was as junior preacher on the Madison Circuit. In 1837 he was sent to the Limestone Circuit, and in the latter part of 1838 was married to Miss L. H. Harris, of Madison County. In 1846 his wife died, and in 1848 he was again married to Miss Lucy T. Powell.

Brother Turner's life was one of deep devotion to the Church. His convictions of duty were strong and clear, and his energies untiring in following them out. He knew and loved the doctrine and discipline of his Church. His sermons were both doctrinal and practical, to the point, clear, and forcible. The Bible was his principal textbook, and he studied it well. He studied our Discipline closely. He visited his closet daily with the regularity and earnestness of a devoted Christian. He was punctual and exact in meeting his business obligations; he was generous, liberal, and charitable in the use of his means. The poor always found in him a friend; the suffering, bereaved, and distressed, a ready sympathizer. For many years, in consequence of bodily

affliction, he was a supernumerary, during which time he labored to the best of his ability. His labors since 1858, when he became effective, were on the Elkton, Limestone, Madison, and Elkmont Circuits and the Scottsboro District. After he was stricken with paralysis he was unable to perform ministerial duties; but from then to the day of his death he devoted his time with characteristic energy to the distribution of good books, visiting the sick and sorrowing, and pouring the oil of consolation into troubled hearts. The day before his death he expressed a willingness to bow in humble submission to the will of Providence. He wished the Master to do with him as he saw best. He was ready to go or stay, to do or suffer, as it pleased him to direct. Thus closed a life of personal piety, zeal, and devotion to the Church.

REV. B. F. LARRABEE, D.D.

REV. B. F. LARRABEE died in Albany, N. Y., at the residence of his brother, October 27, 1880. He was fifty-four years of age. He was born in the North and educated at Wesleyan University, Middletown, Conn. He came South in 1851 to perform the work of educator in the Centenary Female College, at Summerfield, Ala. Here he taught with marked success for several years, after which he removed to Columbus, Miss., where he taught a flourishing school for young ladies till the breaking out of the war. In January, 1860, he graduated forty young ladies in one class and claimed to have the largest patronage in the South. After the war he removed to Tuscaloosa, Ala., and took charge of the Tuscaloosa Female College, under the control of the North Alabama Conference. Owing to financial embarrassment, growing out of the war, the college failed, and Brother Larrabee entered the regular pastoral work in the North Alabama Conference, and for three years in succession was appointed to the Lafayette Station. In the winter of 1879 he was appointed to the Florence Station, upon which work he entered with flattering prospects. But soon his health began to fail. The most skillful medical aid was secured. His affectionate wife, devoted sister-in-law, and solicitous

charge awaited prayerfully the issue; but the disease defied the skill of physicians and the patient nursing of family and friends. Subsequently there was some improvement, and he visited his brother, who resides in Albany, N. Y., hoping that the bracing atmosphere of that climate might restore him. Soon disease of the heart took hold upon him with unrelenting grasp; his aspiration for worldly activity subsided; the pageantry of the world passed in view before him. When devout friends visited him and were asked to pray with him, he charged them: "In praying for my recovery, pray: 'Thy will be done.'" His sufferings were intense and prolonged, but he endured as seeing Him who is invisible. He passed away from earth as a summer cloud.

Brother Larrabee possessed superior classical attainments, and his mind was richly stored with general information. As an educator he attained a very high rank and did his work conscientiously and faithfully. Hundreds of young ladies in Mississippi and Alabama have received the training of their minds from him. That it was well done, their social position and personal influence abundantly attest. As a friend he was sincere, amiable, and true. He was a man of earnest piety and indomitable energy. Purity of motive, accompanied with persistent effort, constituted the salient points of his character. Those who were the most intimately associated with him cherished for him the highest appreciation.

Brother Larrabee was licensed to preach in 1855.

He labored as a local preacher until he was admitted into the North Alabama Conference at Gadsden in 1870. The transition from the halls of education to the pastorate is, indeed, striking; but he readily and successfully adapted himself to this new relation. As a preacher he was more profound than eloquent, more argumentative than persuasive; yet his soul often expanded and grew warm under the fervor of the truth he proclaimed, when he was both persuasive and eloquent. He grew rapidly in social and religious favor among his brethren, and promised much to the Church. His last hours were crowned with great peace and spiritual triumph.

REV. WILLIAM ROBERT KIRK.

REV. WILLIAM R. KIRK was born August 26, 1834, in Wilcox County, Ala.; and died at Jacksonville, Ala., October 20, 1893. He was licensed to preach by Rev. J. W. Starr, presiding elder of the Summerfield District, Alabama Conference, in 1860, and admitted into the itinerant connection by the same Conference in 1861. His first circuit was the Choctaw, and his second Snow Hill.

In 1866 he was stationed at Jacksonville, and afterwards filled the following charges successively: Talladega Station, Talladega Circuit, Talladega District, Huntsville District, Decatur District, Fayetteville Circuit, Oxford Station. He was then superannuated one year on account of ill health. Then he served Lafayette Station, Gadsden Station, Alexander City and Dadeville, and Avondale. This was his last pastoral charge.

Brother Kirk was for many years a great sufferer, being afflicted with rheumatism. Most men would have surrendered to the affliction and discontinued active work, but such was our brother's zeal and energy that he labored on in great pain of body rather than be idle in the vineyard. Often he had to be assisted into the pulpit when he could scarcely walk at all and could not even kneel to pray.

As a preacher he stood high in the estimation of

his congregations where he ministered. His deep sincerity often caused him to dread the responsibilities of his ministry, but he never shirked duty, notwithstanding its responsibility. He had a warm, generous heart which made him a companion for the good and qualified him to reach and save many erring ones to the Church and heaven. His intellect was vigorous and well trained, fitting him to fill acceptably all appointments assigned him with credit to himself, for the good of the Church and the glory of the Master.

Brother Kirk was once a member of the General Conference. In the pulpit he was clear, forceful, and logical. Among us he ranked as more than an ordinary preacher. His spirit was sweet, his character spotless, and his life blameless. As a husband and father he was a model. In the midst of his years and usefulness he left us. He fell with harness on and bright with use. He has only gone up home. He is not dead, but sleepeth. Just a little while before sweeping through the gates he looked Dr. Walker in the face and said: "Yes, I will trust God if the heavens fall." Soon he fell asleep and waked up in heaven. He has gone to his reward—gone to reap joy and wear the crown and robes of royalty. While we mourn his departure from our ranks, the white-robed immortals saved by his ministry shout him welcome to his reward in the skies.

REV. MOSES L. WHITTEN.

REV. MOSES L. WHITTEN, son of Mason and Nancy Whitten, was born on October 20, 1832. In early life he was converted at Cypress Camp Ground, near Florence, Ala., and joined the Methodist Episcopal Church, South, in the communion of which he lived and died, at Town Creek, Ala., in the parsonage on May 14, 1893. He was married to Miss Lizzie Hinton on May 4, 1854; was licensed to preach by Rev. John Sherrill in 1855. That fall he was sent to the Wartrace Circuit as a supply. In 1856 he applied for admission into the Tennessee Annual Conference, was received, and sent to Russellville, Ala. In 1857 he was sent to the Madison Mission, was ordained by Bishop Early on October 11, 1858, and was sent to Dover. In 1859 he was sent to Yellow Creek, and was ordained elder by Bishop Early on October 16, 1859, at Columbia, Tenn. In 1860 he was sent to Rogersville and Driskill's Chapel. In May, 1861 he went to Richmond, Va., and was commissioned chaplain of the Ninth Alabama Regiment, which position he held till the close of the war. In this position he was truly efficient, and was instrumental in the salvation of many brave soldiers. In 1865, after his return from the army, he was sent to the Limestone Circuit, where he was eminently successful in reorganizing

the work. In 1866 he was appointed to the Courtland Circuit, which embraced all the territory from La Grange to Hillsboro, and remained on that charge

PROF. AARON WHITTEN AND REV. MOSES L. WHITTEN.

for three years; thence to Danville for one year, and was returned by request to the Courtland charge, remaining there two years, 1871-72. In 1873 he was sent to the Talladega Circuit. In 1874 he was

appointed presiding elder of the Lafayette District, which he filled for four years to the satisfaction of all. In 1878 he was appointed presiding elder of the Huntsville District, which he served one year; 1879, Meridianville Circuit; 1880, Roanoke Circuit, filling that charge three years; Talladega Circuit, 1883-84; thence to Carrollton Circuit, which he served four years; thence to Gaylesville Circuit, which he served two years; thence to Daviston Circuit, one year; thence to Town Creek, 1891-93, where he finished his earthly career.

Brother Whitten was eminently social, endowed with a cheerful disposition. Being naturally amiable and with a heart full of love for everybody, his society was sought and appreciated. Artless in manner, candid and frank in his utterances, and with a heart full of tender sympathies, his wit had no sting, his irony no depression. One prominent factor in his character and life was that he never spoke unkindly of anybody. Intellectually, he was richly endowed. His perception was quick, and such was the power of his mind that he could master the grave problems of his day. As a minister of the gospel he was unpretentious, natural, and dignified in manner. He selected subjects that would interest and edify his congregations. His invention, analysis, and logical arrangement were peculiarly his own. Argument was his forte. True, he could deal in the descriptive or hortatory; but he regarded argument as the instrument by which

conviction takes hold of the hearts and consciences of sinners. He was often truly eloquent in the best sense of that much-abused word. He had the grace of patience to a degree that few men have. None but his most intimate friends knew his deep trials, but through the afflictions and asperities of life he became more assimilated to the life and character of his Lord. While abounding in labors, happy in his work, and hopeful as regards the future, paralysis took unrelenting hold upon him, and he passed away as gently as a summer evening breeze. He sleeps quietly in the cemetery at Chattanooga, Tenn.

REV. JOHN HENRY ANDERSON.

REV. JOHN HENRY ANDERSON was born in Giles County, Tenn., August 8, 1850; joined the Church in 1862; was licensed to preach in 1865; was married to Miss Bernie Moran at Tuscumbia, Ala., in 1872; and died in Giles County, Tenn., September 14, 1876. He was admitted into the Tennessee Conference in 1867; ordained deacon in 1869; ordained elder in 1871. He was connected with the Tennessee Conference three years. He transferred to the North Alabama Conference in 1870 and filled the following appointments: Tuscumbia Station, three years; Talladega, two years. In 1875 he was sent to the Courtland Station, but was unable to do much work on account of failing health. Brother Anderson possessed distinctive points of character, which gave originality and special force to his preaching and pastoral work. He was a young man of decided talents and a brilliant intellect, and gave promise of a splendid future. He was well educated and knew how to use his talents and education for the edification and help of others. He laid all of his native and acquired gifts on the altar of service to his Master. He had a proper estimate of his high calling and the dignity and responsibility of an "elder in the Church of God." His preaching was pointed, terse, and forcible. His life possessed

a good savor and shed a light all around him. His cheerful disposition sweetened the cup of life's sorrows with many a soothing word and hope-inspiring thought. He carried a cheerful heart and smiling face amid the ravages of disease and in the presence of death. He lived happily and died triumphantly. He toiled on to the last. Though faint and weary, he would still struggle to preach one more sermon or say one more word for his blessed Saviour.

REV. GREEN B. WILSON.

REV. GREEN B. WILSON was born in Perry County, Ala., June 18, 1833. He professed religion at eleven years of age and joined the Methodist Episcopal Church, South. He was licensed to preach in the autumn of 1870. He was admitted on trial into the North Alabama Conference in November, 1871, and was appointed to the Kennedale Mission. He was appointed to the Bexar Circuit in 1873-74, to the Sheffield Circuit in 1875, to the Luxapalila Circuit in 1876, on which work he died, October 20, 1876. He was ordained deacon by Bishop Marvin at Talladega, November 23, 1873.

Brother Wilson labored six years in the itinerancy without interruption from any cause, and bade fair to make one of our most efficient and useful preachers. He was faithfully engaged in his labors up to the short sickness which terminated in death, being taken ill at the camp meeting on his own work, in which he seemed to be unusually spiritual. Though it is well to leave dying testimony that all is right, it is the record that marks the history of the good man's life and is the guarantee of his safety in eternity. His life, characterized by a deep piety and zeal for his Master's cause, by his consistent example adorning the profession he made

and the doctrine he preached, is the evidence upon which we base our hope of his everlasting happiness with his God. Living testimony in health, amid trials and sufferings, labors and duties, is the evidence upon which we look, and, looking, cannot doubt.

Brother Wilson was greatly beloved by the people among whom he labored. We are informed that he labored more successfully in building up the Church and impressing the truths of the Christian religion upon the minds of the people the last year of his life than in any previous year of his ministerial history. It was remarked repeatedly during the last Quarterly Conference on his charge that it seemed mysterious that he should be taken from them amid so much usefulness. His presiding elder was earnestly requested to procure a preacher qualified to follow up the good work he had begun.

REV. EDWARD B. M'CLELLAN.

REV. EDWARD B. M'CLELLAN was born in Franklin County, Tenn., December 9, 1831. His parents being Christians, he was surrounded in early life by religious influences, and was converted and joined the Methodist Episcopal Church, South, when but a youth. He was licensed to preach on the Talladega Circuit on October 15, 1854, Rev. Walter H. McDaniel, presiding elder. He joined the Alabama Conference on trial at its session in Talladega in December, 1854, and was received into full connection at the session of this Conference at Selma in December, 1857. He was ordained deacon at the same time and place by Bishop Soule, and was also ordained elder by Bishop Early at Greensboro in December, 1861. The following list shows the charges Brother McClellan served and the relations he held while connected with the Conference: Pickens Circuit, 1855; Columbus Circuit, 1856; Autauga Circuit, 1857; Black Oak Circuit, 1858; New Lexington Circuit, 1859; superannuated, 1860; Green Circuit, 1861; Blountsville Circuit, 1862; supernumerary, 1863-66; Lineville Circuit, 1867; Marianna Station, 1868; Pensacola and Navy Yard Station, 1869; superannuated, 1870-71; supernumerary, 1872-73; local, 1874; supernumerary, 1875-76. During the years of the war, from 1862 to 1865, the care and protection of his orphaned sisters devolved upon him, his brothers being in the

Confederate service. For many years his health was greatly impaired, which somewhat interfered with his work and efficiency as an itinerant preacher. During the years in which he held the supernumerary and superannuate relations he preached as regularly as opportunity offered and his health would permit. He was a man of intellectual breadth, sound judgment, and comprehensive views. He was well read in literature, loving especially the standard poets, and was esteemed by his brethren as a superior theologian. He held the form of sound words and sound doctrine. His range of intelligence was too extensive and his knowledge too thorough to be carried away by silly and idle parade about science, so called. His mind could not be perverted nor his faith impaired by the misty mazes of what is termed the advanced thought of the age. He was a man of great moral worth and integrity. His character was without reproach. His piety was steady, and he liked to reflect upon the talk about the clime, fadeless and pure, where the saints see God as he is, "nor sin nor sorrow know." He died at his home in Asheville, St. Clair County, Ala., July 15, 1876, in great peace and quiet, assured of a blissful immortality. His obsequies were performed on Sunday after his death, in the presence of a concourse of kindred, friends, and neighbors, at the very hour that he would, according to his regular appointment, have been preaching to the congregation at that place.

REV. EUGENE HARGROVE HAWKINS.

REV. EUGENE H. HAWKINS, son of Rev. V. O. Hawkins, D.D., and Mrs. Belle Hawkins, was born in Lowndes County, Ala., October 11, 1870. He was converted and joined the Methodist Church at Weaver's Station in his eleventh year. In the fall of 1886 he entered the Southern University at Greensboro, Ala., and graduated with the master's degree in June, 1890. He was licensed to preach by the Quarterly Conference of First Church, Birmingham, Ala., in 1889. After finishing his course at Greensboro he entered Vanderbilt Univerity, where he took a postgraduate course in the Literary Department, at the same time taking the regular course in the Theological Department, and graduated with the degree of Bachelor of Divinity in 1893.

After completing the course in Vanderbilt University, Brother Hawkins served the Elkmont Circuit, in the Decatur District, for the remainder of the year, when he was admitted on trial into the traveling connection at the session of the North Alabama Conference held in Talladega. At this Conference he was ordained deacon by Bishop Duncan. He was appointed by Bishop Duncan to the Bessemer Station, in the Birmingham District, which charge he served with great accepta-

bility for four years. On October 14, 1896, he was happily married to Miss Sallie Swayne Wager. This union was blessed with three children. At the session of the Conference held at Florence, Ala., in December, 1897, he was ordained elder; and having completed his four years at Bessemer, he was appointed to East Lake. He remained in this charge for four years, and the Lord greatly blessed his labors. The membership of the Church was largely increased and all its interests advanced. During his last year here he received one hundred members into the Church, and there was universal regret at his leaving. This was true not only of his own but of all denominations. In 1901 he was appointed by Bishop Hendrix presiding elder of the Lafayette District. He entered upon his labors with great zeal and earnestness, and in a short time manifested the wisdom of the appointment. He had special endowments for this work. Full of faith and hope, he carried sunshine with him and was a source of inspiration to the preachers under him. They were glad at his coming, and when he left them they were the better for his visit. He believed in the power of the gospel in the hearts and lives of men, and thought that anything could be done by Methodist preachers and people that ought to be done for the building up of the kingdom of Christ. He prosecuted his work faithfully, preaching everywhere as opportunity presented itself, until stricken by the disease that took him from our midst.

Returning home from a Quarterly Conference sick, he took his bed with typhoid fever, which attacked him so violently that on Saturday afternoon, August 2, 1902, just as the sun was setting, the spirit of our dear brother took its flight to that land lighted not by sun nor moon, for the Lamb is the light thereof.

Reared in an atmosphere of piety such as is to be found in a Methodist parsonage, it is not to be wondered at that at an early age Brother Hawkins gave his heart to God and consecrated his life to his service. In all the relations of life he showed himself to be true. As a son he honored his parents with filial obedience and affection. Always kind and thoughtful of them, he brought to them joy that filled their hearts with honest pride. What he was to his father no one will ever know. The relation between them was more than ordinarily exists between father and son. They were companions and friends, taking sweet counsel together. As a friend he was always true, and could be depended on to respond to any call of friendship. Especially in the hour of need was he a friend indeed. His friends could be counted by the score. There was, indeed, a sacred inner circle into which only a few could come, and those favored few only can tell the depths of the riches of his friendship.

As a preacher Brother Hawkins was well equipped for his work. Every effort had been made by him to thoroughly prepare himself for his life

work. He was a student not only of the Word of God but of good books. His preaching was clear and forcible. There was no effort at oratory or display in his preaching. The truth was presented in a straightforward way and always with an earnestness that made its impression on his congregation. He impressed people with his own faith in the gospel and made it easier for them to believe. As a pastor he was the equal of any man. He seemed almost intuitively to know when there was sickness or sorrow among his people. He was a minister of mercy and comfort to many a sorrowing home. Men loved him because he loved them.

Brother Hawkins's last illness was short, being confined to his bed only nine days. He was conscious up to a short while before he died. He knew the end was approaching, and asked his father about it. When told that his recovery was doubtful, he said: "I know it. I wish to talk to my friends before it is too late. I have several things to say." He calmly arranged all his temporal affairs, talked to his wife about where to bury him, told his friends how glad he was to have known them and how pleasant it had been, and asked each one to meet him in heaven. His father asked him if it was all right. He answered: "O yes; all right. My precious Saviour is with me. I shall soon see him as he is. I shall awake in his likeness and behold him in his beauty." We are sure that there was not a doubt in his mind. His death was most triumphant.

REV. JAMES WATSON BRADFORD.

REV. JAMES WATSON BRADFORD, son of Rev. D. P. and Emma E. Bradford, was born in East Feliciana Parish, La., May 27, 1868. He was educated at Centenary College, Jackson, La. He came of a line of Methodist preachers reaching back a hundred years. His father is a member of the Mississippi Conference.

The subject of this sketch was licensed to preach at Jackson, La., June 2, 1888. He did some work in the East Texas Conference, and was stationed at least one year at Liberty. In January, 1892, he became a member of the Florida Conference, and was sent to the Wakeenah Circuit. In 1893 he served the Sarasota Circuit, and in the fall of that year, forced to transfer by the failure of his wife's health, he came to the North Alabama Conference. In this Conference he served the Fredonia Circuit one year; Piedmont Circuit, three years; Birmingham Circuit, one year; West Anniston, one year; and was entering upon the third year at Brookside when he was killed. He was ordained deacon by Bishop Fitzgerald at Ocala, Fla., January 8, 1893. He was ordained elder by Bishop Galloway December 5, 1897, at Florence, Ala. It is to be doubted whether he served a charge without leaving the impress of his strong personality and progressive spirit. At Piedmont and Brookside especially he was

greatly beloved and admired. At the latter place in two years he had done a great work and, under God, had made the Methodist Church a power for good.

As a man he was fearless. He had convictions and dared to stand by them. He was a noble, brave specimen of manhood. The closer one got to him, the more noble and manly he appeared. He had to be known to be appreciated at his real worth. He was a preacher of striking gifts and marked ability. He had an ear for the beautiful and elegant. He caught whatever was new and striking or strong in what he heard or read and carefully stored it away for use. If he had been spared a few years more, it is believed that he would have been in demand by the best congregations.

Brother Bradford was alone at the parsonage when murdered, his wife and children being on a visit at the time in Louisiana. That afternoon he had written a letter to his stepmother, whom he loved as a mother. During the twelve years' absence from the parental roof his rule was to write home at least once a week. He was affectionate in his disposition, loving his family devotedly and being greatly loved by them. He was murdered just before dark on December 8, 1901. He was shot through the head at the parsonage at Brookside, Ala., and died in about two hours. He was never conscious after friends reached him, and therefore could not tell the particulars of the attack.

REV. MARCUS JACKSON WILLIAMS.

REV. MARCUS JACKSON WILLIAMS was born in Christianburg, Va., March 12, 1863; and died in Tazewell, Va., June 13, 1902. He came to Birmingham, Ala., in 1887, and at once began attending church at St. John's, Birmingham. Rev. L. F. Whitten was at that time pastor of St. John's congregation, and under his ministry our brother was converted and joined the Church. He was an active working member of that Church till he was licensed to preach, which was on September 13, 1888, Rev. V. O. Hawkins, presiding elder. Then his sphere of action became somewhat larger, as he gave himself fully to the work of a local preacher, with an appointment at some church around the city every Sunday. This he continued for four years, except a few months spent at school in Greensboro. On March 12, 1891, he was married to Miss Sadie R. Andrews, of Greensboro, Ala. In November, 1892, he joined the North Alabama Conference and began his itinerant labors which were so soon to terminate. In 1893 he served the Jonesboro Circuit; 1894, Coaling Circuit; 1895-96, Kennedy Circuit, and was returned to that work for 1897, but his health failed and he gave up the work. Brother Williams then asked to be located, which was done according to his request; and he remained

in the local ranks for about three years, when he was readmitted and sent to the Fredonia Circuit for 1901. Here he did a fine year's work, received thirty-one into the Church, and built up the work very much. His next appointment was Lanette and Langdale, but he lived only a few weeks. He and his wife were ill at the same time, and the latter died about two weeks before Brother Williams was called to go. It was a sad sight to see their three bright little boys, orphans among strangers, weeping at the graves of their parents.

REV. SION HILL.

REV. SION HILL died on his work, the Attalla Circuit. No record is given of the date of his death, but it occurred sometime during the year 1877. We have not been able to obtain any information as to his early life and ministry. He had been among us but a short time, and hence the meagerness of facts concerning his career as a preacher in the North Alabama Conference. He had been a preacher in the Baptist Church before connecting himself with our Conference. He was a faithful, good man, and had he lived would have been useful as a Methodist itinerant preacher. He was about sixty-seven years old.

REV. LEMUEL R. ALLISON.

REV. L. R. ALLISON was born September 6, 1864. From the best information obtainable he was converted in early life and was licensed to preach when quite a young man. He joined the North Georgia Conference, and at the end of the first year was transferred to the South Georgia Conference. How long he labored in this Conference the record does not show, but in 1898 he was transferred to the North Alabama Conference and was appointed to the Fayetteville and Sylacauga charge. He labored here very efficiently and acceptably till about the last of June, when he was taken sick and lingered till July 11 and died. Thus it will be seen that Brother Allison was in the North Alabama Conference but a short time. Such were his social qualities, combined with his Christlike spirit, that in the short time he was on the charge he had so ingratiated himself into the good opinion of the people as to draw all classes to him both in and out of the Church. He was a good preacher, but perhaps a better pastor. He visited not only his own members, but other Christian people, and also those who were not members of any Church. Especially did he hunt up the poor people and urge them to attend the church services and Sunday school.

Brother Allison was not a member of the Con-

ference in which he died long enough for the brethren to know him well; but his success on his first and only charge in the North Alabama Conference gave good promise that, had he lived, he would have soon shown his efficiency as a successful worker and a brother beloved.

REV. JAMES B. YOUNGBLOOD.

BROTHER YOUNGBLOOD was born in Pickens County, Ala., in 1856. His parents were North Carolinians and Methodists of the Wesleyan type. He was converted when twelve years of age, and at once united with the Church and grew up a model Christian boy. He was educated at Providence Academy, in his native county, read Latin and Greek well, and was a good English scholar. Industrious, studious, and pious, he was regarded by his neighbors and the Church as a young man of much promise, which promise he well fulfilled. He was licensed to preach by the Yorkville Quarterly Conference in 1877, L. M. Wilson, presiding elder. Exceedingly timid and distrustful of himself, he preached but seldom the first two years of his ministry, and then only when urged to do so by his brethren. But he was constantly seeking preparation for the great work of preaching the Word of God by earnest prayer, communion with Christ, and the presence and baptism of the Holy Ghost. In this way he came into the ministry with a life deeply spiritual and eminently holy.

Brother Youngblood was for three years a supply on the Falls Mission and one year on the Fayette Courthouse Circuit. On each of these charges he

was successful in saving many souls to Christ and building up the Church. He was then admitted on trial into the North Alabama Conference and sent to the Fayette Circuit. Here he remained two years to the delight and profit of all the people under his ministry. Then he was one year on the Berry Circuit, where he succeeded well, greatly endearing himself to his brethren, with whom his memory is "like the precious ointment upon the head." In 1889 Brother Youngblood was sent to the Kennedy Circuit. He entered upon this charge with great encouragement and hope, and was doing fine work for the Church and the Master. Hundreds of people gathered to hear his message of mercy; and,

"Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils
He hung upon the cross."

In the midst of his years and strength, in the bosom of his young and confiding family, and in the love and confidence of his charge he heard the final roll call in August, and was ready.

"At midnight came the cry,
'To meet thy God prepare!'
He woke and caught his Captain's eye;
Then, strong in faith and prayer,
His spirit with a bound
Left its encumbering clay;
His tent at sunrise on the ground
A darkened ruin lay."

REV. HUGH P. BERRY.

REV. HUGH P. BERRY was born in DeKalb County, near Collinsville, Ala., February 17, 1847. He was the son of A. J. and Winnie Berry, and was married to Miss Dana Ventress on December 18, 1867. To this union were born four children, two of whom went home to God in infancy.

Brother Berry was converted early in life and united with the Methodist Episcopal Church, South. He was licensed to preach by the Quarterly Conference of the Van Buren Circuit, Gadsden District, J. G. Gurley, presiding elder. He was admitted on trial at the fourth session of the North Alabama Conference, which convened November 19, 1873, and served the following charges: 1873-75, Woodstock Mission; 1875-77, Cross Plains Circuit; 1877-80, Ball Play Mission; 1880-82, Somerville Circuit; 1882-83, Danville Circuit; 1883-84, Oleander Mission; 1884-85, Cullman Mission; 1885-86, Limestone Circuit; 1889-90, Warrenton Mission; 1890-92, DeKalb Mission; 1892-94, Spring Creek Circuit; 1894-96, Pelham Circuit; 1896-98, Pratt City Circuit; 1898-1900, Boaz Mission; 1900-01, Cleveland Circuit; 1901-02, Covin Circuit; 1902-03, Gadsden Circuit.

At the close of the session of the Conference held

at Tuscumbia in 1903 Brother Berry, at his own request, was placed on the superannuate roll, and moved to Albertville to spend his last days near his

REV. H. P. BERRY.

daughter. In January, 1905, he moved into the superannuate home provided by the Conference.

As a preacher of the gospel Brother Berry was a faithful and earnest expounder of the truth as taught by our standards. As a pastor he was faith-

ful to all the details of his work, looking well after all the collections ordered by the Conference, not forgetting the American Bible Society and orphanage. He also looked well after the circulation of good books and our periodicals. The property of the Church was well looked after by Brother Berry. He built the first parsonage that was ever built at Albertville, and built parsonages on the Pratt City Circuit, the Piedmont Circuit, and possibly others. He also built many new churches and organized Churches in destitute places. We call attention to the fact that he was probably of more help to the young preachers and young men who were struggling for opportunity to do something for the Church than any among us.

All the institutions of Methodism were dear to the heart of Brother Berry, and out of his meager salary he contributed to all the enterprises of the Church. He never seemed to be happier than when a collection was being raised and he could make his offering. He gave his best efforts to the building up of the Conference Brotherhood, and to the very last his heart was with his brethren whom he loved without guile and without envy. He served hard charges without a murmur or complaint, and gloried in the promotion of his younger brethren. As a husband he was as courteous and kind as any gentleman of the old school; as a father he was devoted, kind, and gentle. In Albertville, where he

passed his last days, he was loved, reverenced, and respected. He will be sorely missed by the Church and community, but we expect to see him again. He has answered the roll call on high, and has heard his beloved Saviour say: "Well done, thou good and faithful servant."

REV. THOMAS ARMSTRONG, D.D.

REV. THOMAS ARMSTRONG, D.D., son of Henry and Mary King Armstrong, was born in Wilcox County, Ala., in 1832; and died in Birmingham, Ala., in June, 1912. His mother was the daughter of Rev. James King, who was one of the pioneer preachers of two States, the first ordained preacher in Wilmington, N. C., and later the first resident minister of Montgomery, Ala. (then called New Philadelphia).

Dr. Armstrong in the days of his young manhood was an educator of no ordinary distinction. He taught school for a number of years in Marion, Ala., and also in Eutaw, Ala. From these two schools were sent out many graduates who afterwards became distinguished in public life. Dr. Armstrong was for several years President of the Mansfield Female College, which position he filled successfully and with eminent satisfaction. It was while filling this position that he was licensed to preach, and was a very useful local preacher for a number of years. On July 26, 1860, Dr. Armstrong was married to Miss Mattie DuBois, of Greensboro, Ala. She was the daughter of Rev. John DuBois and Louisa Williams DuBois. Rev. John DuBois was the inventor of the celebrated DuBois cotton gin, which he manufactured in Greensboro, Ala. Dr. Armstrong lost his beloved companion about six years before he was

called to go. Such was the deep sorrow occasioned by the separation that he never fully recovered from the depressing shock.

Dr. Armstrong was pastor of the Methodist

DR. THOMAS ARMSTRONG.

Church in Decatur, Ala., during the dreadful scourge of yellow fever at that place in 1888; and he stood heroically by his people in their distress, ministering to the sick and giving Christian burial to all who

needed his services, whether they were members of his Church or not. About the same time his brother, Rev. J. K. Armstrong, lost his life in another city while performing similar service in a yellow fever scourge.

Dr. Armstrong's first work in the North Alabama Conference was Tuscumbia Station in 1884-86; 1887-89, Decatur Station; 1890-92, Gadsden Station; 1893-95, Editor *Alabama Christian Advocate;* 1896, St. John's; 1897-98, Lafayette Station; 1899, Elyton; 1900, Fayette Station. In 1901 he asked to be placed on the superannuate roll, in which relation he continued to the end of his life. The larger part of Dr. Armstrong's active life was spent in teaching. As will be seen by the above dates, he spent sixteen years as a member of the North Alabama Conference, three of which he was editor of a Church paper. He was nearly seventy years old when he took the superannuate relation, and for about twelve years he patiently awaited the call of the Master to "come up higher." He died at the home of his daughter, near Birmingham, Ala., about the first of June, 1912.

REV. E. CAPERS ODOM.

REV. E. C. ODOM was born on July 29, 1834. His father died when he was quite young. His early religious training was in the Methodist Protestant Church, his mother and sisters being members of that Church. He was licensed to preach in that Church and continued in the connection till 1869, when he withdrew from it and joined the Methodist Episcopal Church, South. He joined the Montgomery Conference at Union Springs, Ala., and was appointed to the Fayetteville Circuit. In 1870 the North Alabama Conference was formed; and his work being in its bounds, he was reappointed to the Fayetteville Circuit, but was called to his reward before the year's work was ended.

For further information of Brother Odom, his character and ministry, see the Minutes of the North Alabama Conference for 1871.

REV. PRIESTLY E. NICHOLSON.

REV. PRIESTLY E. NICHOLSON was born near Nicholson's Gap, the old homestead, in DeKalb County, Ala., on March 1, 1835. He professed religion early in life and joined the Methodist Episcopal Church, South, in Wills Valley, DeKalb County, Ala. He had ten brothers and four sisters. Four of the brothers were itinerant ministers of the Methodist Church, and all were reared on the farm at Nicholson's Gap. P. E. Nicholson's parents were members of the Methodist Episcopal Church, South. His Grandmother Nicholson came from Scotland and married in Virginia, and his Grandfather Adair (his mother's father) came from Ireland and married in Kentucky. P. E. Nicholson taught some literary schools in early life. He was always a faithful and ardent worker in Church and Sunday school, which was characteristic of his brothers and sisters.

He joined the Confederate army about January 1, 1862, and served under General Joe Wheeler, filling some minor offices in the command, and made a very gallant soldier. He was finally captured and imprisoned at Camp Chase, where he employed his time making finger rings, etc., in order to get more supplies for himself and comrades. After the surrender he returned to Alabama and taught school, and finally joined the North Alabama Conference at

Gadsden in 1871. His first circuit was the Arbacoochee. Here he served for two years, 1871-72. His next appointment was the Asheville Circuit, and here also he served two years, 1873-74. At the end of 1874 he, for reasons which he considered important, asked to be discontinued from the Conference roll, which was done according to his request. Brother Nicholson was one of a large family of sons, than whom no better citizens ever lived in Alabama. Having severed his connection with the Conference, no memoir of Brother Nicholson was published in the Conference Minutes, and consequently we have very little history of his life and ministry.

REV. E. A. WEST.

REV. E. A. WEST was born in Shelby County, Ala., May 14, 1836; and died in the same county on November 6, 1872. He was licensed to preach in 1857, and in 1861 was admitted on trial into the Alabama Conference. For two years after this he was in the Confederate army. In 1865 he became connected with the Montgomery wing of the old Alabama Conference. In 1870 he became a member of the North Alabama Conference, and was appointed to the Center Circuit. At the session of the Conference held in Florence, Ala., in November, 1871, he was reappointed to the Center Circuit; but in the early spring his health failed, and he had to give up his work.

For his memoir, see the Minutes of the North Alabama Conference for 1872.

REV. WILLIAM RHODES.

REV. WILLIAM RHODES was born in Edgefield District, South Carolina, April 26, 1797; and died in Jefferson County, Ala., June 1, 1872. In early life he joined the Methodist Church as a "seeker," and was converted soon afterwards. In 1836 he moved to Alabama and settled in Cherokee County. Just when he was licensed to preach is not given in any record that we have been able to find, but he was received on trial into the Alabama Conference in 1841 and sent to the Blountsville Circuit. After this he filled various charges in the counties of St. Clair, DeKalb, and others. In 1860 his eyes became diseased, which soon resulted in total blindness. He was then, of course, placed on the superannuate roll, which relation he sustained the remainder of his life.

For further history and facts concerning this good and venerable man of God, see his memoir in the Minutes of the North Alabama Conference for 1872.

REV. JOHN B. POWERS.

REV. JOHN B. POWERS was a member of the North Alabama Conference only about a year and a half; but notwithstanding the fact that he served the Church most of his ministerial life in the Alabama Conference, yet most of the charges he served during that time lay in the bounds of the North Alabama Conference. He was born in Union District, in South Carolina, May 16, 1814; and died March 30, 1871. He was licensed to preach in 1845 or 1846. He continued as a local preacher about ten years. In 1846 he was received on trial into the Alabama Conference and sent to the Weewokaville Circuit. He filled successively the Harpersville and Moscow Circuits. In 1861 he entered the Confederate army in command of a company, but soon his health failed and he resigned his commisson and returned home. From 1863 to 1866 he was presiding elder of the Jasper District; 1867, Elyton Circuit; 1868-69, Murfree's Valley Circuit. In 1870, being then in the bounds of the North Alabama Conference, he was appointed to the Jonesboro Circuit. In 1871 he was sent to the Montevallo Circuit, where he died on the date above given.

For the full memoir of Brother Powers, the reader is referred to the Minutes of the North Alabama Conference for 1871.

REV. WILLIAM MILTON STURDIVANT.*

IN Georgia, the Empire State of the South and the birthplace of many great preachers and statesmen, the subject of this sketch was born on June 1, 1817. He was the third child of Joel and Malinda Sturdivant. Before her marriage, his mother was a Miss Cochran. Her people were wealthy and intellectual. Both the Sturdivants and Cochrans moved from Virginia to Georgia and finally settled in Troup County, not far from West Point. The Sturdivants are of Dutch descent, and the first now known of the family they were living near Petersburg, Va. From there they went in different directions, William M. Sturdivant's grandfather, John Sturdivant, moving to Georgia with his family, and one branch going to the Carolinas. From this latter branch it is supposed that Matthew P. Sturdivant, the first missionary to Alabama, was descended. In the early days of William M. Sturdivant none of his near relatives on

*Although Mr. Sturdivant was never a member of the North Alabama Conference, he lived and labored in the territory embraced in this Conference and was at one time connected with the Alabama Conference. In view of these facts and by special request of his son, Rev. Joel F. Sturdivant, D.D., a member of the North Alabama Conference, we give his memoir a place among those of our own beloved dead.

either side were religious. His father died out of the Church, and his mother became a Primitive Baptist and died in that communion. Though not religious, the Sturdivants were honest, truthful, sober, healthy, vigorous, hard-working people. William M. Sturdivant despised sham, hated falsehood, feared debt, and held with a strong grip to all that was true and noble and good. He was reared on a farm in the State of his birth, and there grew to manhood. His father's love for him and his dependence upon him are illustrated by the fact that during a spell of sickness that lasted some weeks, and of which he died, he never wanted his son to leave his bedside. That the son, consciously or unconsciously, kept the fifth commandment is shown by the fact that he stayed with his father, although his own home and interests demanded his attention. Is not here the secret of the son's long life, lacking only one day when he died of being eighty-three years old? His father died at the age of seventy-seven and his mother at sixty-six. William M. Sturdivant and his brother Allen D. Sturdivant, who was afterwards Probate Judge of Tallapoosa County, Ala., for nearly a quarter of a century, as young men longed for an education; but their father had made a success as a farmer, and wanted all his sons to follow his profession. He thought reading, writing, and a knowledge of arithmetic enough for success on the farm.

William M. Sturdivant was first married in his

native State to Miss Frances Smith, who was a Christian, and in whose piety he had the utmost confidence. He moved to Coosa County, Ala., about the close of 1846 and bought a home a few miles south of where the town of Kellyton is now located. He was converted and joined the Methodist Episcopal Church, South, at the old Fish Pond Camp Ground, not many miles from his home, in the latter part of 1849. When he knelt at the altar as a penitent, the preacher, knowing of his confidence in his wife's religion, called on her to lead the prayer. While she was praying for the salvation of her husband he was soundly and gloriously converted. It is not known that he ever afterwards doubted his salvation. Although a married man, his desire for an education became so great that he started to school. He studied and read good books until he became a master in the use of plain, strong English. Afterwards as a preacher he often gave clear, concise, accurate meaning to the words of his text, and God's truth became luminous and powerful under his exposition.

Brother Sturdivant was licensed to preach by Rev. Walter H. McDaniel in 1852, and in December of the same year he was admitted on trial into the Alabama Conference at Marion, Ala. There were thirty-one or thirty-two in the class. Among the number were Mark S. Andrews, a great preacher and long a leader in his Conference; F. M. Grace, a gifted writer and accurate scholar, whose last serv-

ice was as a professor in the Birmingham College; Joe B. Cottrell, an independent thinker and ardent lover of nature; Warren D. Nicholson, afterwards a member of the North Alabama Conference, who gave long and unpretentious service to the Church; John W. Starr, S. H. Cox, and others of note. The first appointment of William M. Sturdivant was on the Autaugaville Circuit as assistant to John T. Roper, who was in charge. F. G. Ferguson was the presiding elder. In 1854 Mr. Sturdivant was on the Abbeville Circuit, and in 1855 on the Troy Circuit. He then located. In 1858 he served the Hillabee Circuit as a supply, and in 1865 the Socapatoy Circuit. At the time of his death he had preached more around Alexander City than any other man. At Flint Hill, a church four miles south of Alexander City, he preached once a month for over a quarter of a century; and when nearly eighty years of age he walked to that church and preached to those people. They loved him and he loved them. When the distance and his advanced age made it hard for him to get there, the people still insisted on having him preach to them. Just why he located is not known, unless it was to look after his property. At the time of the Civil War he was the owner of a number of slaves, coming into the possession of some of them by his second marriage. These slaves were always required to be at family worship, and he had family prayers twice a day until late in life. He always

afterwards regretted his location and sometimes complained that his life was a failure. He has been heard to say that he ought to have gone as a missionary to China when Young J. Allen went, but was prevented from offering himself because of his lack of educational advantages. His friends told him several times that if he had remained in the Conference he would have become one of the first men in his Church. He read good books, his Bible, his Church papers, and became a man of unusual intelligence.

His first wife having died in April, 1850, he was married the second time in January, 1855, to Miss Louisa Pearson, the daughter of Thomas and Susan Pearson, whose home was some six miles north of where Alexander City now is, and for whom the Pearson's Chapel Church was named. This church was built on Thomas Pearson's land, or on land donated by the Pearson family. The church, or one built at the same place, still stands (in 1912) and continues to exert a healthful influence on that community. In that church Dr. T. G. Slaughter, Dr. J. W. Christian, and Rev. J. F. Sturdivant each preached his first sermon. After his location William M. Sturdivant bought a home a little more than a mile from this church on the road leading to Alexander City. There all his children were born. Some years later he secured a home within a quarter of a mile of the church and dispensed a generous hospitality. In this community he labored and

reared his children, served the people, and moved to Alexander City after his children were grown and several had married. His second marriage resulted in seven children, five of whom are living. Two died in infancy. The living children are: Thomas P. Sturdivant, who at this writing lives at the old home, and for years has been an official in Pearson's Chapel Church; Joel F. Sturdivant, a member of the North Alabama Conference; James Olin Sturdivant, a teacher by profession and gifted as Sunday school superintendent and steward; Mrs. J. W. Brazelton, of Weatherford, Tex., a woman of faithfulness to the Church and of power in prayer; and Cecil L. Sturdivant, also of Weatherford, Tex., a man of piety and faith and great in prayer.

William M. Sturdivant's home, at Pearson's Chapel, was the stopping place of all the preachers, and Thomas P. Sturdivant still keeps up the example of his father. It is yet the preachers' home. William M. Sturdivant was a man of much kindness of heart, but he was a strong man. He did his own thinking and was not spasmodic or impulsive. Great principles ruled his life. He was responsive to kindness and greatly appreciated any favor. He usually kept his own counsel and told his business to but few.

He was the friend of education, and used his influence to build up the schools of his community. At the close of the war he was left with nothing but his home, a few head of stock, his wife, and

three very small children. Hard work, strict economy, and wise planning became necessary to live and keep out of debt; but his rule was to put his boys in school one year and on the farm the next. He kept good books, and the *Christian Advocate* came regularly to his home. His exhortation to his children was: "Do your best and leave the rest with God. Use the light you have and trust God for more as you need it." In a lifetime they can hardly forget the old saying: "If at first you don't succeed, try, try again."

He was a prophet, a man with a vision. He appreciated the great inventions of the age in which he lived, and could foresee others. He felt the throb of the moving years and seemed to know that greater things awaited posterity. Many a time he was heard to say: "I will not live to see it, but my children will see men flying through the air as birds." He had been dead scarcely a dozen years when the daily papers announced that the government was planning to send mail in an airship. He seemed to know forty years ago that such things would occur, and did not hesitate to declare his belief.

He believed in prayer, and was himself mighty in prayer. His great and powerful appeals to God as he led the congregation at a throne of grace are still the talk of those who heard him. He had some remarkable answers to his prayers. He has one son and two grandsons who are preachers, and the

probability is that they are there in answer to his prayers. One incident will illustrate his power with God. His wife, sometime after the birth of the oldest son, was very ill with pneumonia, and the physician, a successful practitioner, told her in the presence of her husband that she could not live through the night. She turned her eyes to her husband, saw his tears, realized that his heart was almost breaking, and said: "Mr. Sturdivant, if you want me to live, pray for me." Then and there all the company, including the doctor, bowed, and Mr. Sturdivant opened his heart to God, told his sorrow, pleaded his case before the throne as a great lawyer pleads the case of his client. God heard the cry, yielded to the argument, and the next morning she was rapidly recovering. She got well and lived to bless his home for nearly forty years afterwards.

The last few years of Brother Sturdivant's life were spent in Alexander City. The house he occupied was on the very spot where the Methodist church now stands. There he and Mrs. Sturdivant lived until God took them to himself. From that place, since consecrated to God's worship, they ascended to the skies. Mrs. Sturdivant, a gentle, timid, true, self-sacrificing soul, at about the age of sixty-seven, on April 5, 1900, entered into rest. Mr. Sturdivant, an independent, strong, devout man of God, lived nearly two months longer, and departed this life on May 30, 1900, lacking one day of being

eighty-three years old. They both lived right and went to heaven. Their dust sleeps in the Pearson Graveyard, in the community where they lived long and served well their generation by the will of God. They "rest from their labors, and their works do follow them."

REV. W. L. CLIFTON.

REV. W. L. CLIFTON was born in DeKalb County, Ga., April 26, 1836. When he was about two years old his parents moved to Northeast Alabama and settled in Cherokee County, and there he grew to manhood on his father's farm. His parents were both Methodists, pious and God-fearing people. Brother Clifton attended the neighborhood schools until he was twenty-one years old, when his father sent him for one year to a high school, and afterwards by his own efforts he kept himself in the high school for two terms. He was baptized in infancy by Rev. John Smith, of the Georgia Conference, at a camp meeting on Peach Tree Creek, near where Atlanta now stands. He was converted in August, 1855, under the ministry of Rev. R. S. Woodward, who was serving his first year in the Alabama Conference.

Of his religious experience Brother Clifton spoke as follows: "I was happy in a Saviour's love. I have been happy almost ever since. I have never needed a 'second blessing' to destroy the 'old man,' for the new man triumphed from the very start. Thank God I am still happy after over fifty years of care and responsibility." He was received into full connection in the Methodist Episcopal Church, South, in January, 1856, by Rev. William Monk,

then of the Alabama Conference, afterwards of the West Texas Conference. At the time of his reception into the Church Brother Clifton was appointed class leader, and the next year was chosen steward, which office he filled for two years. He was li-

REV. W. L. CLIFTON.

censed to preach on May 6, 1857, by Rev. Charles Strider, a presiding elder of the Alabama Conference, Rev. W. S. Nicholson being at the time his pastor. He remained a local preacher, serving also as steward and class leader, until December, 1860, at which time he was admitted on trial into the Ala-

bama Conference, Bishop Andrew presiding and Bishop Soule being present at the session. The Civil War coming on, Brother Clifton enlisted in the Confederate army as a private, joining a regiment which was organized at Montgomery, Ala., and his company was soon afterwards sent to Pensacola, Fla. Here he was appointed by General Jones as provost marshal of the city, and was continued in that and other places of trust and responsibility until he was appointed chaplain of the Twenty-Ninth Alabama Regiment by the Secretary of War. He was continued in that capacity in Polk's Corps (afterwards Stewart's), Walthall's Division, Shelley's Brigade, until the surrender. After the surrender he came home and taught school and preached on the Gadsden Circuit with Rev. P. K. Brindley, of the North Alabama Conference, until the Montgomery Conference met in Lowndesboro, Ala., at which time he was transferred to the Montgomery Conference. He was ordained deacon by Bishop Wightman at Jacksonville, Ala., in 1866, and elder by the same bishop at Opelika, Ala., in 1867.

On January 10, 1866, Brother Clifton was happily married to Miss Laura Bowers, daughter of Rev. Lemuel Bowers. To this union were born seven children. Olin McTyeire, the third son, died when three years of age; and Sallie Pearl, the fourth daughter, died at Farmersville, Tex., when six and a half years old. The other children and his wife

survive him. He served the following charges: In the Alabama Conference, Oak Mountain Circuit; in the Montgomery Conference, Lebanon Circuit, Gadsden Circuit, Van Buren Circuit, Carrollton and Pickensville, Elyton Circuit, Birmingham Station, Little River Station, Gadsden District, Gadsden Station, Dadeville and Alexander City. In 1883 he was transferred to the North Texas Conference, in which he served the following charges: Farmersville Station, Sulphur Springs District, Terrell District, Sulphur Springs District. In 1895 he was given the superannuate relation, which relation he sustained till his death, having been fifty-four years a preacher and fifty-one years a member of the Conference. He died at St. Paul's Sanitarium, Dallas, Tex., on Saturday, March 11, 1911, following a surgical operation which was resorted to in the hope that his life would be prolonged. He was buried at Commerce, Tex., on the Monday following, after impressive funeral services at the Methodist church at that place. His funeral sermon was preached by his pastor, Rev. J. L. Pierce, and a large number of his brethren of the ministry were present and assisted in the last tribute to this man whom they loved and honored.

Born into a pious home, dedicated to God in infancy, Brother Clifton spent all of his life in the Church; and no man ever loved his Lord and Church more devotedly. He was an earnest and faithful defender of the faith and doctrines

of his Church. As a preacher Brother Clifton was far above the average, and at times he was a really great preacher. He was strong of body, intellect, and character; a tall, commanding figure; a leader in all things true and good. He was well versed in Church polity and doctrine, and was a safe counselor. He always took a lively interest in governmental affairs, both local and national, and tried as a good and loyal Christian citizen to meet the responsibilities that were involved in all questions. He was a man of very decided and positive convictions, and expressed himself accordingly.

After long years of hard and faithful service, the old soldier receives his discharge, lays down his armor, and enters into rest.

REV. THOMAS H. WHITBY.

REV. THOMAS H. WHITBY was born in Spartanburg District, S. C., in 1811; and died in Gaylesville, Ala., in September, 1870. He joined the Church in 1828. Soon after his connection with the Church he was appointed class leader, in which capacity he served faithfully and efficiently. He was licensed to preach in 1844, was ordained a deacon by Bishop Andrew in 1847 at Marietta, Ga., and in 1850 in the same town and by the same bishop he was ordained elder. We have no information as to when he joined the Conference, but the Georgia Conference gave him his first appointment. In 1841 he traveled the Villa Rica Circuit. No record of him and his work is at hand from that date to 1853, when he was on the Campbellton (now Carrollton) Circuit. In 1858 he was on the Russell Circuit, Alabama Conference, and the next year the Oak Bowery Circuit, after which he served other charges in East Alabama. In 1868 he was on the Asheville Circuit, which he served two years. In 1870 he was appointed Bible Agent in the Gadsden District, but died before the next session of his Conference.

Of course he died, as all such faithful men die, believing the gospel he had preached so long and trusting in the Lord for full redemption at the last great day. His last words were: "My hope is bright; my faith is firm."

[The following autobiographies are given place in this Memorial volume for these reasons: The first four, Andrews, Melton, Newman, and Whitten, are the only remaining members of the class received at the first session of the North Alabama Conference. The other, Dupree, is supposed to be the oldest living member of the Conference.]

AUTOBIOGRAPHY OF REV. W. T. ANDREWS.

I WAS born in Limestone County, Ala., near old Cambridge Camp Ground, six miles east of Athens, Ala. My father was David Andrews, and the maiden name of my mother was Eliza Ann Brown. My father died, as I am told, when I was about two years old; and after his death my mother, being left with a large family, moved to Giles County, Tenn., where most of her relatives lived and where she owned a good farm. There I spent my childhood and a part of my young manhood.

I was licensed to preach at Elkton, Tenn., by Rev. William Burr, presiding elder, and W. G. Hensley, preacher in charge, in 1856. On November 30 of that year I was married to Miss Eliza Catherine Stevenson, daughter of Rev. James C. and Margaret C. Stevenson, of precious memory. Of this marriage were born five sons and one daughter—viz.: James David Andrews, of Nash-

ville, Tenn.; Rev. John Beverly Andrews, of Siloam Springs, Ark.; Dr. Charles Fletcher Andrews, of Fort Worth, Tex.; Rev. William Brown Andrews, of the Central Texas Conference, and at present presiding elder of the Waco District; Milton Andrews, of Fort Worth, Tex.; and Mrs. H. M. Little, of Birmingham, Ala.

I spent the first fourteen years of my ministry as a local preacher. I was ordained a deacon by Bishop Early at Athens, Ala., in 1861, and ordained a local elder by Bishop Paine at Gadsden, Ala., in 1870. At the same time and place I was received on trial into the North Alabama Conference, its first session, forty-two years ago. My appointments have been as follows: 1871, Limestone Circuit; 1872-74, Scottsboro Circuit; 1875, Triana Circuit; 1876, Madison Circuit; 1877-78, Town Creek and Ebenezer; 1879-81, Scottsboro Circuit (Scottsboro was then made a station, which I served one year, 1882); 1883-86, Florence Station; 1887-89, Gadsden District; 1890-93, Talladega Station; 1894-96, Huntsville District; 1897, Decatur Station; 1898-1900, Florence Station; 1901-04, Avondale Station; 1905, Roanoke Station; 1906-07, Fair View Station.

At the session of the Conference at Tuscaloosa, Ala., in 1907, I asked to be placed on the superannuate roll. Not that my health or age was considered either by myself or my brethren as sufficient cause for asking for this relation, but the

health of my wife had so completely broken down that I did not think I could do full justice to any pastoral charge and at the same time give her the attention and care that her condition required, since she had faithfully and patiently shared with me the hardships of thirty-seven years of itinerant life. For nearly twoscore years she had stood with me on the firing line; and when she fell wounded and disabled on the field, I asked the Lord and the Conference to let me bear her off the battle ground and care for her as one of God's faithful servants, and they readily, as I think, granted my request. And now here I am at my post trying as best I can to perform my providentially appointed task by the bedside of God's patient, suffering child, while we both wait for our final call to remove to our home, not a superannuate home, but our prepared mansion, beautiful and glorious, to go out to war no more.

My life and ministry have not been all that I could wish; but such as they are, they must stand till that great and final day which will reveal whatever of success or failure they contain.

My first circuit had six appointments, to be filled monthly; and my next had twelve appointments, likewise to be filled monthly. Of course some of them had to be filled between Sundays, which was quite common in those early days of Methodism in this country. To fill these twelve appointments twelve times each, calculating the distance from my

home to each of them and return, I traveled between fifteen hundred and two thousand miles, to say nothing of visiting and other necessary travel. My circuit covered an area of twenty-three miles from east to west and fifteen miles from north to south. Occasionally I gave a day in the week to some out-of-the-way places in the secluded coves of the mountains, where few visits were made by Methodist preachers. On one such occasion, crossing the mountain out of Manard's Cove to Box's Cove, where I had made an appointment to preach, following a dim trail, I came to what seemed to me to be the end of all possible progress. I knew that I must go down the mountain somewhere near where I was in order to reach the church to which I intended to go. So without trail or guide I started to make the descent, threading my way between bowlders and cliffs till I came to a place where I could not possibly go any farther without passing over the face of a great rock some ten or twelve feet wide with an incline of at least forty-five degrees. To go around it I *could* not; to go back I *would* not. I had an excellent horse, as had most Methodist preachers in those days; but I was afraid that if he should try to go down that steep incline over the face of that naked rock he might fall and cripple himself. But I was face to face with the inevitable, and so I dismounted, took the reins, and started to lead Charlie over that rock. He did not like to go; but I insisted, and he followed. But,

alas! when all of his feet were fairly on the rock, he began to slip. This frightened him, and he attempted to turn round and go back, but fell on his side and went sliding down the face of that rock like a small avalanche. When he attempted to rise, I saw that he was lame. My horse was ruined. His hip bone was broken, and of course he never recovered from that lameness.

I managed to get him down to the church in time for the services, and I preached; but when asked if I was not going to make another appointment, I said: "If the judgment assembles in Box's Cove, I shall be there; otherwise never again."

While stationed in Talladega I wrote and published "A Waif—A Prince," a book of facts and fiction outlining the infant life of Moses with its attendant perils and providential deliverances. While pastor of the Church in Avondale I wrote and published "Interviews with Jesus," a forty-page pamphlet devoted to the study of some of the incidental interviews which our Lord had with different individuals.

Besides my labors as pastor and presiding elder, I served for four years as Treasurer of the North Alabama Conference; in fact, I suggested and introduced the custom of having a General Treasurer for the Conference.

AUTOBIOGRAPHY OF REV. ISAAC QUIMBY MELTON.

I WAS born in St. Clair County, Ala., July 6, 1844. My father was a local preacher in the Methodist Church. He died in August, 1858, when I was but a boy. I lived on the farm with my widowed mother until 1861, when I joined the Confederate army. I was a musician in the Twenty-Fifth Alabama, where I continued during the war. In 1866 I was married to Miss Fannie Ellis, the daughter of a local Methodist preacher. In the early part of 1867 I was licensed to preach by Rev. Theophilus Moody, presiding elder. Dr. John P. Ralls was Secretary of the Quarterly Conference. In November, 1870, I was admitted on trial into the North Alabama Conference at its initial session. I was ordained deacon at Florence, Ala., in 1871 by Bishop Pierce, and ordained elder at Huntsville, Ala., in 1874 by Bishop Doggett.

My appointments were as follows: 1871-72, Coosa Mission; 1873, Valley Head Circuit; 1874, Cedar Bluff Circuit; 1875, Dadeville Circuit; 1876, Dadeville Station; 1877-78, Cedar Bluff Circuit; 1879-80, Courtland and Town Creek; 1881-84, Collinsville Circuit; 1885-87, Fayette Circuit; 1888-89, Guntersville Station; 1890-91, Murphree's Valley Circuit; 1892-94, Warrior and Blount Springs;

1895, Gaylesville Circuit; 1896-97, Springville Station; 1898-99, Piedmont and Spring Garden; 1900, Jacksonville and Piedmont; 1901, Jacksonville and White Plains; 1902, Hargrove Station; 1903, War-

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rior and Hanceville; 1904-07, Bridgeport Station; 1908-09, Corona Station.

At the Conference session of 1909 I asked for and was granted the superannuate relation; and the

Tarrent Superannuate Home being vacant, the Agent, Rev. J. W. Norton, gave us the home to occupy as long as we desired, and we have lived there comfortably up to the present (1912). This comfortable home, which we appreciate more than we can express, was donated by Dr. Felix I. Tarrent and his excellent wife.

During my ministry I have been instrumental in building five church houses and four parsonages, and of course repaired many others. I never contracted debts on any work and left them for another preacher to pay. I never made an account with a merchant or any other person, and I have not contracted a debt on any account for any amount in the past forty years. We have always lived within our means, much or little, and have never suffered. The Lord has always been good to us.

I do not know what good I have accomplished in all these years, but the Lord will reveal that in due time. I have always tried to do the right and shun the wrong in all things. The Lord has blessed us with seven children in our home, one son and six daughters, one precious daughter dying at the age of sixteen years. The rest (Dr. Wightman Fletcher Melton, now a professor in Emory College; Mrs. G. W. Roberts, Portersville, Ala.; Mrs. W. C. Rayburn, Guntersville, Ala.; Mrs. C. G. Shores, Warrior, Ala.; Mrs. J. A. Collins, Woodlawn, Ala.; Mrs.

A. B. McEachin, Tuscaloosa, Ala.) are married and have homes to themselves, and we are left alone.

My faithful wife and I are still walking side by side, trusting in the Lord. We feel that he has always been with us and will be to the end. In age and poor health I find it harder to wait than it was to work.

AUTOBIOGRAPHY OF REV. JOHN WALKER NEWMAN, D.D.

I WAS born at Van Buren, Ala., October 23, 1846. My parents were Moses C. and Elizabeth Smith Newman. They were of South Carolina stock. What education I got was in the common schools of the country, at Union Academy, and at Wills Valley Institute. The war interfered with my further education in early life. I was in the Confederate army from May, 1864, to the end of the war, serving in Company I, Third Confederate Regiment, Anderson's Brigade, Allen's Division, Wheeler's Corps. I was converted under the pastorate of Rev. Rufus Nicholson in August, 1865, and united with the Methodist Church. After leaving school I followed teaching for two years with good success. On October 10, 1869, I was married to Miss Hannah Ward Berry. Seven children were born to us, four of whom are living at this writing (1912). My wife died November 23, 1885. On October 6, 1891, I was again married, this time to Miss Ida S. Groce, of Talladega County, Ala. I was licensed to preach by Rev. T. G. Slaughter in May, 1870, and in November of the same year was admitted on trial into the North Alabama Conference. I was ordained deacon by Bishop Doggett and elder by Bishop Marvin. My first appointment was Fayette Court-

house Circuit; then Vernon, Cedar Bluff, and Jones Valley Circuits (six years on circuits); then Guntersville Station, three years; Decatur District, two years; First Church, Birmingham, three years;

DR. J. W. NEWMAN.

Gadsden Station, one year; Huntsville, four years; Tuscaloosa, one year; Anniston, two years; Tuscaloosa, two years; Talladega District, two years; Birmingham District, four years; Talladega, four

years; Gadsden, two years; Talladega District, two years; First Church, Decatur, four years (ten years on districts and twenty-six on stations).

I received the degree of Doctor of Divinity from Southern University in 1888. I was elected editor of the *Alabama Christian Advocate* in 1891, but for reasons satisfactory to myself I declined to accept the position. I represented my Conference in the General Conferences of 1894 and 1898. I was a delegate to the World's Missionary Conference in New York in 1900, also to the World's Methodist Conference in London, England, in 1901, both of which I attended. I have been Secretary of the North Alabama Conference for twenty-two years. I served sixteen years on the first General Epworth League Board and seven years as President of the Alabama State League Conference.

I have never missed the first morning roll call of my Conference; have never been supernumerary or superannuated, but have rendered continuous and uninterrupted service from the beginning to the present. One overmastering purpose and ambition has moved me to do well whatever has been given me to do. Punctuality with me has been a moral question, and to waste my own time or the time of others a sin. Since I first saw the light understandingly I have been a student of books, men, and things, and the same subjects still fascinate me. Many years ago I resolved to grow till I reached sixty and never to grow old. This purpose has

held me to this hour, and, please God, I shall run on this schedule to the end.

Only once in thirty-seven years (and that was twenty-seven years ago) have I failed to bring up full reports from the charges that I have served. I have ever considered the gospel ministry a great honor. Preaching has been to me a supreme privilege and pleasure, and pastoral work a fountain of blessing unspeakable. I am now (1912) just closing a pastorate of four years at First Church, Decatur, Ala., and am waiting for orders from my Master and his Church.

AUTOBIOGRAPHY OF REV. LEANDER FAIRES WHITTEN.

My father and mother were David Clay and Malinda Faires Whitten. I was born in Lauderdale County, Ala., near old Cypress Camp Ground, on November 27, 1848. I was baptized in infancy by Rev. Wiley B. Edwards, who officiated at the marriage of my parents.

I was away from home at school during the Civil War when the Federal army desolated our country. Returning from school, I helped my father on the farm and taught school a part of the time. I was licensed to preach in September, 1865, at Oakland Church, Oakland Circuit; Rev. J. B. Stevenson, presiding elder, and W. H. Jordan, preacher in charge. I was admitted on trial into the Tennessee Conference at Murfreesboro, Tenn., in September, 1869, and appointed to Frankfort Mission. My next appointment was as junior preacher on the Cypress Circuit under Rev. John S. Marks, preacher in charge. At the first session of the North Alabama Conference (in 1870), being in its bounds, I became one of its first members, in the class of the first year with about fifteen others, only four of whom are now members of the Conference, the rest of that large class having died, transferred, discontinued, or located. I was ordained deacon at Florence by Bish-

op Pierce in 1871, and ordained elder by Bishop Doggett at Tuscaloosa in 1872, having stood an approved examination on a two years' course of study

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in one year. That was possible under the law of the Church at that time; but the law has been changed since that time so that one has to travel as

an itinerant preacher for four years before being ordained to the office of elder.

I was married to Miss Mary E. Carter, of Milan, Tenn., January 15, 1878. To us were born three daughters: Mrs. M. S. Hitchcock, wife of Dr. Hitchcock, deceased (she is at present, 1912, a member of Highland Methodist Church, in Birmingham, Ala.); Mrs. Lena W. Lynch, of West End, Ala. (her husband is one of the official members of Walker Memorial Church). Our other daughter, Willard Whitten, is with us at present. My pastoral charge at this time is Dadeville, Ala. I have been continuously an active itinerant preacher for nearly forty-three years, which is to me the dearest work on earth. I have served on missions, circuits, and stations, and no man could be happier in the work than I have always been. I delight to preach and to do the work of a pastor. I have tried to do all that I could for the promotion of Sabbath observance and also for the cause of prohibition. It is a great joy to me when I hear of counties and cities voting down the saloon.

AUTOBIOGRAPHY OF REV. JOHN NELSON DUPREE.*

I WAS born in Houston County, Ga., July 1, 1831. I had no early educational advantages. My father was a farmer, and none too well prepared to give his children an education. I joined the Church at Watoola at the early age of nine years, but was not consciously converted till I was thirteen. Watoola Church is situated about twelve miles south of Opelika, Ala. When I was seventeen years old I was appointed class leader, and have been an official in the Church ever since. I felt my call to preach at the time of my conversion. At the age of eighteen years I was licensed to exhort, and at twenty-one was licensed to preach. In 1852 I was admitted on trial into the Alabama Conference at Marion, Ala., and appointed junior preacher on a circuit about three hundred miles from my home. The work had sixteen appointments, and required traveling two hundred miles to make a round on it. After remaining here three months, I was removed to the Gaston Circuit to assist the preacher on that work.

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*This autobiography is given a place in this volume of sketches in honor of (so far as we can ascertain) the oldest living member of the North Alabama Conference. Brother Dupree is in his eighty-first year, and is remarkably vigorous for a man of his years. His home is near Dadeville, Ala.

I was ordained deacon in 1854, and for that year was sent to the Pascagoula Circuit, which had seventeen appointments to be filled monthly. There were

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extensive swamp lands in that part of the country, some of which were as much as seven miles wide. Plenty of wild game was in them. I have some-

times hunted bears, tracking them through these swamps. There were also many Indians in that country at the time. There was only one railroad in all that country, and that was from Montgomery, Ala., to West Point, Ga. I have always had great success in revival meetings; was never known to "kill a meeting." In 1855 I traveled the Hillobee Circuit, and in that year was married to Mary E. Lockhart. In 1856 I traveled the Union Circuit. I was ordained elder at Tuskegee in 1857 by Bishop Pierce and sent to the Andrew Mission (colored). This was a pleasant and prosperous year. In 1858 I was at Dadeville and Camp Hill; 1859, Talladega Circuit; 1860-62, Oxford and White Plains, conducting great revivals and four camp meetings. I helped a great many preachers in their revival work.

In 1865-66 I was again on the Dadeville work. In my itinerant life I have had a hard struggle with poverty trying to support my family on very little money. In those days the disciplinary allowance for a married man was $300, and $100 for a single man. A married man was allowed $25 (if he could get it) for each child. I got into debt, and by the advice of my presiding elder I asked for and was granted the supernumerary relation to try to get out of debt. This was in 1867. In 1871 I was returned to Dadeville. In 1872 I was again supernumerary, in which relation I continued most of the time till 1898, at which time I asked for and was granted the superannuate relation, in which I have

continued to the present. I am in my eighty-first year, and am waiting for my next transfer, which will be to my heavenly home. I am living in physical darkness, for I have been blind for six years. I have three living sons of whom I have no reason to be ashamed. If I had my life to live over again, I would rather be a Methodist preacher than follow any other calling on earth.

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